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The LUTHERAN OUTLOOK

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LUME XV OCTOBER, 1950 NUMBER 10

Pointed Paragraphs

WHO'S WHO

Dr. Bernhard Christensen, author of our guest editorial, is president of Augsburg College and Seminary of the Lutheran Free Church in Minneapolis. The Rev. George Grewenow is pastor at La Grande, Oregon. Dr. R. H. Martin, a Presbyterian minister, is president of the National Reform Association. A statement of the platform of the Association will be found below.

NATIONAL REFORM ASSOCIATION

The National Reform Movement . . . opposes both secularism and the union of Church and State, but advocates Christianity in the State. It seeks to organize all the friends of Christian civil government against the encroachments and revolutionary demands of secularism. For in this conflict the advocates of secularism are the assailants. Their watchwords are "discontinue," "repeal," "abrogate," "abolish." They find the Bible in our public schools and demand its expulsion. They hear the voice of prayer in our halls of legislation and demand that it be hushed. The oath, with its solemn appeal to God, is administered to witnesses and jurors in our courts, and to our officers of government, and the demand is made that it shall be abolished. In these and many other ways the government has been and is connected with Christianity, without any union of Church and State; and this existing connection of State and religion, which secularism labors to destroy, the National Reform Association strives to defend and maintain.

—*David McAllister.*

Son: Daddy, do they raise political plums from seeds?

Daddy: No, son, political plums are more often the result of a bit of clever grafting.

FOREIGN POLICY

This country is badly in need of an administration with clear principles on foreign policy, military policy, economic policy, and some ability to direct a practical, common-sense program in accordance with such fixed principles. The conflict in foreign policy is the most obvious. Secretary Matthews apparently favors the preparation of an aggressive war against Russia, and he is promptly called down by Secretary Acheson. General MacArthur asserts the necessity of defending Formosa as a key to our whole position in the Far East, and he is promptly rebuked by President Truman with the acquiescence of Secretary Acheson. Now we are not certain whether we are going to defend Formosa or not. The Secretary Acheson of today is in complete conflict with Secretary Acheson of January, when he announced that our line of defense was Japan, Okinawa and the Philippines, and not one step beyond.

—*Robert A. Taft.*

It might be well to copyread out most of the first-person stories some of us tell on every occasion. A congregation gets to wondering how everything could happen to that one man —and he a preacher. Or they become like the boy who asked his parson parent, "Daddy, was that story really true or were you just preaching?"

—*The Expositor.*

BACKGROUND OF PROSPERITY

Until we're willing to go out and tell the true story that the entire background of our prosperity is American business and industry and agriculture and skilled labor, and nothing else—until we tell that story and show people that that is the foundation on which their real future security rests, we're going to continue to have the politicians butter them up, and it will not make much difference whether they are Democrats or Republicans. I'm a Republican. But if you will analyze what the leaders of our Republican Party are saying today—the politicians in the Republican Party—there is a very real division between those who believe we still ought to say, "Yes, we'll give them all these things but we'll do it better," —and the few courageous ones who say, "We're going down the wrong road and we'd better turn." I don't want to give the impression that I'm opposed to social progress. Of course I'm for progress, and we'll go on making progress—but we want it done the proper way, and not by a bureaucracy.

—*Herman W. Steinkraus, President, United States Chamber of Commerce.*

Most Americans cannot afford butter on the table today. That is because we have paid taxes to enable the Department of Agriculture to maintain an artificial high price. Then the government takes this surplus butter which we have paid for and cannot afford, and sells it to other countries for fifteen cents a pound. Ridiculous, isn't it?

ACHESON AND JOHNSON

Temperamentally, Acheson and Johnson were incompatible. Acheson has the polish of an English gentleman, suave, smooth, slick and oblique. can say in 500 or 600 words what m of us could conclude by a "yes," a "n or a "maybe." To straight-shooters circumlocutions can be tantalizing. covers his errors with brilliant br which come down to the letter of law or of his instructions. Some else always originated the error.

Johnson is free of tongue. His t per is not of the smoothest and e the long experience of his underse tary, Steve Early, could not save from hitting out sharply when smoo ies would have counted not 10 1,000. He made enemies by telling truth as he saw it. Unable to comp mise with public opinion, which often wrong on intricate proble with an unwillingness to lie to g popularity, he became a liability Harry Truman, whose outlook on gr affairs is narrowly political and p tisan.

So Louis Johnson was ditched. suggest that he wanted to quit is go beyond the facts. He was fired

—*George Sokolsky.*

The author of the book review " Man Knows My History," in the S tember issue is the Rev. James C. terson of Salt Lake City.

With the recent Marine episode as example, teachers of English throu out the country will give lectures "Choice of Words, or How to Keep Pedal Extremity out of the Oral C ity."—Clyde Moore.

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REV. J. A. DELL, D.D., Editor

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LUTHERAN OUTLOOK

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EDITORIAL

THE NATIONAL LUTHERAN COUNCIL has released the figures that show the growth of the Lutheran Churches of North America in 1949. The tal baptized membership, end of 1948, was 5,950,735. t the end of 1949 that had grown to 6,133,627, an increase of 182,892 or slightly more than 3 per cent.

utheran ains

We do not recite these figures in order to cater to our pride, or because e think that mere strength of numbers will make us a eat Church. But after all it is the purpose of the urch to grow by bringing as many souls as possible to contact with the means of grace; and it would be idence of poor stewardship on our part if we did not ow, or if we were not interested in whether we were owing or not.

Therefore we should be concerned not only with what e have done as a group but also with the growth of the dividual synods. Perhaps we can provoke one another good works.

The Missouri Synod made the largest total gain, 60,149, 33 per cent of the total Lutheran gain. The Evangeli- l Lutheran Church gained 41,674, or not quite 23 per nt of the total. The United Lutheran Church gained ,747, or not quite 18 per cent of the Lutheran gain. he American Luheran Church gain was 25,329, not quite per cent of the total Augustana gained 12,398 or 6.7 r cent of the total. The Wisconsin Synod gained 2,386 1.3 per cent of the whole gain. Lumping the other aller bodies together, they account for a gain of 8,209 4.4 per cent of the total gain.

But when we consider the *rate* of growth, it is the angelical Lutheran Church that stands at the top again th a 5.4 per cent increase in one year. The others in der and their rates of growth are: Missouri Synod, 3.7 r cent; American Lutheran Church, 3.6 per cent; Augustana, 2.8 per cent; United Lutheran Church, 1.7 per cent; Wisconsin, .8 per cent.

In other words, in the Evangelical Lutheran Church it took 18 members one year to gain a new member, while at the other end of the line it took 59 U. L. C. members and 125 Wisconsin Synod members to gain one additional member in a year. Perhaps we should all study the Evangelical Lutheran Church's methods of evangelism or learn to emulate her zeal.

High Church

READERS OF THESE PAGES will recall that high church tendencies in the Lutheran Church have been discussed here before. See the issues of January, 1948, and April, 1948.

It has been the contention of this writer that the emphasis on liturgical form here and there in the Lutheran Church is an indication of weakness rather than of strength; that it is where churchmen lose their appreciation of the virility and vigor of the simple Gospel that they turn to more and more frills and furbelows in the liturgy; and that this tendency to revert to pre-Reformation externals is not only an indication of weakness and effeminacy but presents a positive danger in that the false pre-Reformation doctrine threatens to creep in under the medieval priestly mummery.

Take, for example, that article in the *American Lutheran* in which Arthur C. Piepkorn, one of the high priests of the Lutheran liturgical movement, contended that there is a real presence of the body and blood of Christ on the altar after the consecration and before the distribution of communion. See LUTHERAN OUTLOOK, August, 1949. This is false doctrine by any Lutheran standard, yet the editors of a conservative Lutheran magazine printed it without comment or criti-

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cism, and as far as I know no one in his own synodical body has taken the writer of that article to task for it. At any rate he was one of the first speakers chosen to take Dr. Maier's place on the Lutheran Hour after the death of that popular radio preacher. The next step—after asserting a real presence *on the altar*—would be the adoration of the host; and that is not far off, as we shall see.

I have in my hands a copy of a Catholic paper, *The Register* (national edition), published at Denver, Colo., August 20, 1950. The banner headline, front page, five columns wide (the Pope only gets a three-column headline on the other side of the page) is: "LUTHERAN HIGH CHURCH DESCRIBED." The subhead under that reads: "Convert Tells How Idea Of Real Presence Is Gaining Ground; Once Held Idolatrous." That is a mistake, of course, in two ways. The doctrine of the real presence does not need to "gain ground" in the Lutheran Church; it has always been held. And it is not the doctrine of the real presence that is held to be idolatrous; but the doctrine of transsubstantiation is declared to be false, and the consequent practice of the adoration of the host is considered idolatrous.

But let us see what this convert from Lutheranism to Catholicism has to say about the Lutheran High Church. We learn that he is Clarence W. Stangohr of Minneapolis, and that

> "he documents his study chiefly from issues of *Una Sancta,* published by the Una Sancta Movement, most important High Church movement within the Lutheran Church. The periodical is edited by Dr. Arthur C. Piepkorn, commandant of the Army Chaplain School, Carlisle Barracks, Pa."

We learn further that Stangohr, as a Lutheran, was indoctrinated very thoroughly with the idolatry of adoring the host after consecration. But he says that

> "certain liturgical practices of the High Churchmen now definitely imply adoration, and a writer in *Una Sancta* states that 'after the consecration the pastor stands for a brief moment in adoration.' In Sweden it is even becoming more usual for Lutheran clergymen to reserve the consecrated elements, despite the teaching of many Lutheran theologians that Christ is present in the host only at the moment of reception by the communicant."

There you have the beginning of a return to idolatry. The time to scotch it in the Lutheran Church is while it is still only a beginning. Here are some further gloating remarks by *The Register:*

> "There is a healthy clamoring for a Breviary among both Lutheran clergy and laity. In the celebration of the 'Lord's Supper,' a 'Eucharistic Prayer' worked out by two liturgists 'not only follows the Sequence of the Mass from the Preface to the distribution (of Communion), but practically all the intervening prayers, including the memento for the dead, are utilized.' (Stangohr). This memento for the dead is most startling to Catholics, well knowing the Protestant aversion to the doctrine of purgatory. The prayer reads: 'We also remember before Thee, O Lord, Thy servants and handmaidens, N. and N., who have gone before us with the sign of faith and are now fallen asleep. To them, O Lord, and to all that rest in Christ, we beseech The to grant Thy mercy and everlasting peace'."

One more quotation from Stangohr. He points out tha such practices on the part of Lutherans

> "will tend to neutralize much of the traditional ho tility to Catholic externals. By copying Catholic ex ternals, however, the High Churchmen are gettin more than they bargained for. They do not seem t realize sufficiently—although they do to some extent that these externals are the outward manifestation an expression of Catholic dogma."

Well, there you are, brethren. That is the way Lu theran High Churchism looks to the Roman Churc With one sentence of Stangohr's I agree completely: "Th (Lutheran) High Churchmen . . . do not seem to realiz sufficiently . . . that these externals are the outwar manifestation and expression of Catholic dogma."

Catholic Doctrine

POPE PIUS XII HAS ISSUED an encyclical lette *Humani Generis,* which Catholic authorities conside the most important and most uncompromising documer of his eleven-year reign. In it he warns Catholic theo logians against the tendency to deviate from "divine tra dition." Such deviation, according to the Pape, resul from the desire of Catholic theologians to join force with non-Catholics in a common defense against atheism Several pertinent paragraphs of the encyclical follo (the numbering is mine):

> "1. There are many who, deploring disagreemer among men and intellectual confusion, through an im prudent zeal for souls, are urged by a great and arder desire to do away with the barrier that divides goo and honest men; these advocate an 'irenics' accordin to which, by setting aside the questions which divid men, they aim not only at joining forces to repel th attacks of atheism but also at reconciling their differ ences in dogma.
>
> "2. And, as in former times, some questioned wheth er the traditional apologetics of the Church did no constitute an obstacle rather than a help to the win ning of souls for Christ, so today some go as far as t question seriously whether theology and theologica methods, such as with the approval of ecclesiastica authority are found in our schools, should not only b perfected, but also completely reformed, in order t promote the more efficacious propagation of the king dom of Christ everywhere throughout the world amon men of every culture and religious opinion.
>
> "3. In theology some want to reduce to a minimur the meaning of dogmas, and to free dogma itself fro terminology long established in the Church and fro philosophical concepts held by Catholic teachers, an to return in the explanation of Catholic doctrine t the way of speaking used in Holy Scripture and b the fathers of the Church.
>
> "4. They cherish the hope that when dogma i stripped of the elements which they hold to be extrin sic to divine revelation, it will compare advantageousl with the opinions of those who are separated from th unity of the Church and that in this way they wi gradually arrive at a mutual assimilation of Catholi dogma and the tenets of the dissidents."

Translating from the somewhat pompous language of ne encyclical, the foregoing paragraphs would carry the llowing meaning:

1. There are many (Catholics) who deplore the bar- ier that divides good and honest men (Catholics and on-Catholics). These (deploring Catholics) advocate a eaceful policy, by which they aim at joining forces with non-Catholics) to repel the attacks of atheism Communism) and also at the reconciling of doctrinal ifferences.

2. Some (Catholic theologians) go so far as to think eriously that (Catholic) theology and theological meth- ds should be completely reformed in order to promote ne welfare of Christ's kingdom.

3. Some want to abandon the traditional Catholic erminology and restate Catholic doctrine in the language f the Scriptures.

4. They hope that when the doctrines are stripped of nose elements which are not Scriptural, they will be ound to be very similar to the doctrines of non-Catholics.

That is what Protestants have been saying for four undred years, and it is encouraging to note that there re some (the Pope even uses the word "many") Catho- cs who feel that it would be advantageous to drop the oman theological accretions of the centuries and return the terminology of the Scriptures. But we have no ope that it will take place. This encyclical, for example, mply says "No" to any hopes along that line that may e entertained either by Catholic or non-Catholic theo- gians.

But, further than that, the Catholic Church is even ow on the threshhold of widening the breach between atholic and non-Catholic doctrine by adding a refine- ent to Catholic dogma which has absolutely no basis n Scripture. That is the doctrine of the assumption of Mary which will be formally proclaimed by the Pope in few weeks. Though this doctrine—that Mary was taken odily to heaven—has been commonly held by Catholics or many years, it has not, up to this time, been officially nnounced as the doctrine of the Church. When it has een so announced, it will be sin for any Catholic to oubt it.

When the announcement was made by the Vatican oncerning the coming proclamation of the doctrine of ne assumption, the two British archbishops, Dr. Fisher, rchbishop of Canterbury, and Dr. Garbett, Archbishop f York, issued a joint statement in which they said:

"The Church of England renders honor and reverence to the mother of our Lord Jesus, but there is not the smallest evidence in the Scriptures, or in the teachings of the early Church, of her bodily assumption into heaven. The Church of England refuses to regard as requisite for saving faith any doctrines or opinions which are not plainly contained in the Scriptures. . . . We profoundly regret that the Roman Catholic Church has chosen by this act to increase the dogmatic differences in Christendom."

With this statement of the Anglican archbishops we nd ourselves in hearty agreement.

Some Practical Premises to Lutheran Unity

Introductory statement to Open Forum on Inter-Lutheran Relationships at the meeting of the Lutheran Editors' Association at Minneapolis, Minnesota, September 14, 1950.

THE PURPOSE of the following statement is not to give an analysis of the factors, either theological or practical, which lie at the root of the divisions existing in the Lutheran Church of America today. This is not the place, nor am I the person, to attempt that larger task. Rather, my purpose is to try to list a number of practical premises as a basis of further search for true and lasting solutions to the problems of Lutheran unity; in other words, to point out some fundamental facts and attitudes concerning which all of us, whatever our background, may agree as we seek the Holy Spirit's guidance for our respective bodies in this time of decision and great opportunity for Lutheranism in America. As was said some years ago in another connection, "we cannot go farther until we go deeper." But God will enable us to go both "deeper" and "farther" if we are willing to follow His leading.

1. Since World War I a new day has gradually dawned for American Lutheranism in all bodies. *As synodical groups we are now all deeply indebted to, and dependent upon, one another.* No Lutheran church body today really stands or works alone. The language and nationality barriers are gone, or swiftly going. And the united activities of the various bodies, both in Lutheran World Service and in other fields, make it almost possible to say that we already have two or three large Lutheran Church bodies in America, with many smaller bodies functioning within them. A realistic view of the situation as it actually exists today is fundamental to all our thinking about Lutheran unity.

2. There is urgent and undeniable need for increased Lutheran understanding and cooperation in the light of today's situation both in our own country and in the world—so much so that every instance of lack of cooperation bears within it the element of spiritual tragedy to someone.

3. *All truly lasting unity and union must be basically the work of the Holy Spirit. Therefore, undergirding all discussion and all inter-synodical realignments there needs to be earnest and united prayer. A churchwide "crusade of prayer" by the laity might be more potent and effective even than frank and fraternal discussion by church leaders—though the latter, too, is essential.*

4. The ultimate unity of the church is a spiritual rather than an organizational reality. Nevertheless organizational and synodical lines can often be real barriers to spiritual work. Organization is to be promoted as a means to effective spiritual action. Organization cannot create unity, but it can demonstrate the unity that exists and make it effective in service and witness.

5. Unity of faith and action *can* be found and realized when earnestly and patiently sought by Lutheran men of good will. Outstanding examples of this fact are the adoption of The Formula of Concord and Lutheran unions of the past in America. Can it be said regarding any one of these that it would have been

better that it had not taken place? Yet all of them had vast obstacles to overcome in their beginning and progress.

6. All of us need to concede and humbly recognize that our brethren, in every Lutheran group, are desirous of promoting the highest interests of the whole Lutheran Church as far as they can envisage it—also those who may be opposing church union. Good intentions are, of course, not in themselves enough. They need to be weighed in the light of sound spiritual judgment. But to recognize the worthy purposes of others is a major premise of progress toward agreement.

7. *The true pathway to Lutheran unity and union lies through speaking the truth in love.*

8. We have all sinned in not sufficiently appreciating the point of view and the contributions of those in other Lutheran groups. Most of us while professing to favor unity have at times sown the seeds of dissension and disunity by failing to speak in true consideration and in a genuine effort to understand and appreciate the point of view of others.

9. Every Lutheran group now existing has a val able contribution to make to the American Luthera ism of the future. Likewise probably every synod h some flaws and shortcomings that need to be suppl mented and corrected by others. Every synod shou be given the privilege of earnestly seeking and co sidering in what way it can best make its particul contribution. But in so doing it ought also to couns with brethren of other groups before making its d cisions. We cannot live to ourselves alone if we wou be true to the spirit of Christian brotherhood.

10. *It is not at all desirable that there should be o "type" of Lutheranism in the Lutheran church America; and wisely directed unification ought n mean spiritual or ecclesiastical uniformity.* But build the Lutheran Church of tomorrow in Ameri on this basis will require deep respect for the co victions of individuals, congregations, and synods they now exist. Nevertheless, it can be done, if G wills it so. Let us seek His will in churchwide pray for the Spirit's guidance and in continuing fratern conference!

—Bernhard Christensen.

The Application of Lutherau Teaching in the Home

George Grewenow

"NO ONE SHOULD BECOME A FATHER unless he is able to instruct his children in the Ten Commandments and the Gospel." No better introduction to the subject: "The Application of Lutheran Teaching in the Home," could be given than this cryptic statement of Martin Luther. We proceed at once to a consideration of the subject and direct our thinking along two main lines: 1) a consideration of the home as the center of religious education—reviewing the Biblical bases, the attitude and statement of Luther, and a few of the many pronouncements in the present day and age; 2) a consideration of teaching in the home—specifically a review and evaluation of an actual experiment in teaching in the home.

I. THE HOME AS THE CENTER OF RELIGIOUS EDUCATION

A. Bible bases

The primal institution etsablished by God to foster education is the home. God instituted the family. He made a male and female, the complement of each other, to propagate the race, subdue the earth, and execute the divine purposes of civilization, socialization, and education in morals and religion. Later on He selected one family in particular, that of Abraham and Sarah, through which to educate and redeem the world.

The family, therefore, is the oldest of the divine ins tutions, and for thousands of years was the only agen to educate and train for the Lord. In ancient tribal tim there were no schools outside the home. The moth and father assumed the responsibility and the task educating and training their children. This was do fairly well in ancient Babylon and Egypt, Greece a Rome. But the highest type of moral and religious ed cation was given to the Hebrew children by their pa ents. Deuteronomy 6 is the chart which guided the H brew parents in their divinely appointed responsibiliti But even before that Moses, although he had been ado ed as "the son of Pharaoh's daughter" was trained home for fifteen years. Into that training by Amra and Jochebed went those attitudes, precepts, and adm nitions which made Moses one of the truly great lead for all time. Before little Samuel was taken to Eli the house of God, Elkanah and Hannah were his teach and into that education went those attitudes, prece and divine commands which later made possible the d dominant characteristic of Samuel's life: "Speak, Lo Thy servant heareth." David, son of Jesse, was w trained at home and thus fitted for the crown.

Treasured by every Hebrew parent was God's prom and guarantee to a father who taught his children pr erly. "We have Abraham to our father" was a bo abused by the critics of the Lord Jesus; but for eve

vout family in Israel's long history it was a pride unded not on self-righteousness, but hallowed by the nsciousness of God's own commendation of father braham. "Abraham shall surely become a great and ghty nation, and all the nations of the earth shall be essed in him. For I know him, that he will command s children and his household after him, and they shall ep the way of the Lord, to do justice and judgment; at the Lord may bring upon Abraham that which He th spoken of him." (Gen. 18:18-19.) The religious ining of his children is the condition of God's fulfillent of His promise to Abraham. And every parent in ael, as he sat down to teach his children, did so not the threat of the law of the land or with the breath the truant officer on the back of his neck, but in the wing consciousness that this was pleasing and acceple to the Lord.

Furthermore, the parent was aware of a direct comand to teach his children. "And these words, which I mmand thee this day, shall be in thine heart; and thou alt teach them diligently unto thy children, and thou alt talk of them when thou sittest in thy house, and en thou walkest in the way, and when thou liest down, d when thou risest up" (Deut. 6:6-7). "Only take heed thyself, and keep thy soul diligently, lest thou forget e things which thine eyes have seen, and lest they dert from thy heart all the days of thy life: but teach em thy sons and thy son's sons; especially the day that ou stoodest before the Lord thy God in Horeb, when e Lord said unto me, Gather me the people together, d I will make them hear my words, that they may learn fear me all the days that they shall live upon the earth, d that they may teach their children" (Deut. 4:9-10). ere was also the direct command to: "Write them on the door posts of thine house, and upon thy gates" eut. 11:20). Faithfulness in these matters has the omise of reward for both the parents and the children. The Hebrew parent knew the divine injunction to aner the questions of his children. "And it shall come pass, when your children shall say unto you, what ean ye by this service? that ye shall say, it is the crifice of the Lord's passover, Who passed over the uses of the children of Israel in Egypt, when he smote e Egyptians and delivered our houses" (Ex. 12:26-27). That parents were diligent in these matters and were ged in the congregation to do so and were commended doing so, is attested in the national poetry of Israel ich constituted their hymnal in public worship. "Give , my people, to my instructions: incline your ears to e words of my mouth. I will open my mouth in a em: I will pour forth riddles from the past, which we ve heard and known, and our fathers have recounted us. And we will not conceal them from our children, ling to the generations following the praises of the rd and His might, And the wonderful things He has ne" (Psalm 78:1-4). Translation by Elmer A. Leslie in recent book "The Psalms."

These Old Testament references suggest methods in me teaching that merit serious consideration in our y. Note the emphasis upon the conversation method. The works of God are to become a topic of conversation on the part of the parents with their children. In the family circle, upon rising, retiring, traveling, they are to talk of God. This is the most natural method of teaching, and where but in the home can it be carried on as effectively?

The question and answer method is inferred. Every child wants to know, and inquiry is his way of finding out many things. Happy are those parents whose religious practice and conduct are such as to lead their children to want to know the meaning of it.

The use of visual aids is further suggested. The observances of certain feasts were to become occasions for teaching the rising generation of the goodness of God. The commandments were to be displayed on the door posts and the gates where the children in the constant going to and fro would be confronted by them.

But what of the synagogue? Did it not displace the home as a teaching station, or center of education? Abraham migrated from the Ur of Chaldees to the land which God would show him in 2300 B.C. Israel was taken into Babylonian captivity in 720 B.C. That is a span of 1600 years during which time there were no synagogue schools. It was during the Exile that the ideas of the synagogue developed. Strangers in a strange and pagan land, away from their beloved Temple, the people yearned for a gathering or meeting place for worship, prayer, and instruction. Upon his arrival in Jerusalem (456 B.C.) Ezra made provisions for education by founding synagogues. This was adult education. Nehemiah, ch. 8. Out of this movement grew, perhaps in 300 B.C., the primary schools of the synagogue. Dr. Charles C. Boyer in his book, "History of Education," writes: "It was not until several centuries before Christ that primary schools in the common meaning of that term became the custom. Their function was to supplement, not to displace, home training, and to prepare for higher education. The subjects already included in the family schooling were very much enriched, the poor and the rich alike were admitted, and the scribes as teachers employed methods that command modern respect." P. 41. Dr. J. B. Tidwell, Head of Department of Bible, Baylor University, in an article entitled: "Educational Emphasis in Old Testament," contends that compulsory attendance upon the synagogue school became effective about 75 B.C.

It may be safely assumed that at the time of our Lord's ministry, the home was still the center of religious training, even though the children attended the synagogue school. The many references to home, inadequately translated "house" in the King James Version, in connection with our Lord's ministry, His frequent references to children, His many contacts with children, would indicate that in no way had the compulsory synagogue attendance lessened the status of the home as the center of religious training. The home as a primal institution in fostering education carries over from Judaism into Christianity and there receives its highest commendation in the ministry of our Lord.

Paul puts particular emphasis on religious education in the home. "Fathers, do not provoke your children to

anger, but bring them up in the discipline and instruction of the Lord" (Ephesians 6:4, RSV). The word here translated "discipline," and in the King James Version "nurture" is the Greek *paideia* which means the training and education of children. And "admonition" means "instruction by word."

The home became one of the most effective agencies in the spreading of the Gospel. "And every day in the temple and at home they did not cease teaching and preaching Jesus as the Christ" (Acts 5:42). It was no doubt to their home that Priscilla and Aquila took Apollos to "expound to him the way of God more accurately" (Acts 18:26).

B. Luther's attitude and statements.

From 1516 we find in Luther's writings scattered references to the necessity of a thorough education for the young. But it is not until 1524 in his letter "To the Councilmen of all Cities in Germany that they Establish and Maintain Schools" and in 1530 his sermon "On Keeping Children in School" that his ideas on education are clearly set forth. The outstanding features of his educational program laid down in these two writings—the responsibility of the secular authorities to maintain schools, the establishment of the Latin, or higher schools, the need of the common schools, the education of girls as well as boys, compulsory education, free scholarships for advanced pupils, the temporal and social aspects of education, the value of education for its own sake, the establishment of public libraries—all mark Luther as one of the outstanding figures in the history of popular education.

J. C. Roper, in his book, "The Religious Aspects of Education" (p. 14) writes: "We may regard the contribution of Luther as being the most marked event in the advancement of modern civilization, not only for the revolution in life, morals, manners, and learning, but also, because the Lutheran system of education came to cover practically the whole of northern Europe and, in a modified form, under the influence of the Anglican Church, embraced Great Britain."

The just shall live by faith; and for this cardinal truth of Scripture, for its reestablishment, its proclamation, its acceptance, Luther poured out his life. The assurance of salvation by faith came through the Word of God. This necessitated the ability to read the Scriptures. This called for universal education—a program of instruction that embraced the home, the school, the church, and the state. The past four hundred years in education are glowing tribute to the founder of a program which embraced the school, the church, and the state. But it is in the area of religious education in the home that Luther's spiritual descendants have been the least adept in following him whose name they bear.

Luther wrote no long and stirring dissertations on education in the home as he did for public education; but to ignore the former is like overlooking the foundation in the construction of a building. That upon our homes depends the welfare of the state and the church was seen by Luther with a clarity that is astonishing in our day and which makes of all the voices and the voluminou writings on "the home," "the home" but echoes of th hammer blows he struck for religious training in th home. Because the home is the primal institution o training ordained by God, because it is fundamental t our whole structure of education, because it is funda mental to church and state, Luther advocated that edu cation begin in the home. To implement such educatio he placed in the hands of parents the small Catechism In his parish visitations Luther found the people exceed ingly ignorant of simple Bible truths. Therefore, in 152 he wrote the Catechism to bring Bible study within th scope of people's understanding. He wrote it for th children to be used by the parents. Thus in effect h organized the home into a catechetical school. "In th plain form in which the head of the family shall teach to his children" was his sub-title; and we still have th temerity to so print it in each succeeding edition. Is that the type used is successively smaller or has it be come a meaningless phrase that we scarcely know it there at all?

Especially were the first three parts, the Ten Com mandments, The Creed, and The Lord's Prayer to b learned at home. In his Foreword to the Large Cate chism Luther wrote: "It is also the duty, then, of ever father of a family to question his children and servant at least once a week and hear what they know or hav learned of it, and when they do not know it, earnestl insist that they learn it." The duty of the parents i teaching the Word of God at home is further stated i his explanation of the Fourth Commandment in th Larger Catechism. "Parents should consider that the are under obligations to obey God and that, first of al they are conscientiously and faithfully to discharge a the duties of their office; not only to feed and provid for the temporal wants of their children, servants, sub jects, etc., but especially to train them to the honor an praise of God." "He (God) commanded with regard t the children given us that we should train and rule the according to His will; otherwise God would not hav ordained that there should be father and mother"—th logic of which may not be readily clear, but the ove whelming conviction of Luther that parents are th child's foremost teacher of religion is surely not vagu "Let everyone know, then," he continues, "that on pai of the loss of divine grace his chief duty is to rear h children in the fear and knowledge of God."

Perhaps nothing was written by Luther on this poi so forceful, so like a hammer-blow, so like Luther, a "No one should become a father unless he is able to i struct his children in the Ten Commandments and th Gospel." There is in this succinct statement the princip of the primacy of the home as a center of religious ed cation, the primacy of the parent as a teacher of religio the security of the family, the bulwark of society, th strength of the nation, the Kingdom of God among u Here linked together in twenty words is "Making th Home Christian," "Make Yours a Happy Marriage," "Pr Marital Counselling," "God Save the Home." Here f four hundred years dangling before the eyes of the wor

s the answer to the dominant question today in the so-ial welfare council, the teachers' convention, and the ninisters' conference.

C. *Current thought and statements*

But in the past four hundred years things have been brought about which were not intended. Public educa-ion has extended far beyond what Luther himself could possibly have envisaged; and with this extension has come the displacement of one function after another of the home—surely not what Luther intended. The Sun-day School has extended far beyond what Robert Raikes set in motion and has one by one taken over the various religious obligations of the parents in the home—surely not what Raikes intended. Schools and other community educational and recreational agencies have become foster parents. Schools have drifted into the custom of comple-menting the function of the family. It has been suggested that "compensating" is the correct word—compensating for the deficiencies of the family in its work with chil-dren. It does seem debatable whether the schools have stolen functions that belong to parents or merely picked up functions abandoned by weary, intimidated, or indif-ferent parents. It is a fact today that schools have long since felt called upon to teach children both the ameni-ties and the facts of life. About a year ago the new film on sex produced by the Oregon State Department of Ed-ucation was presented to a group of leaders at Eastern Oregon College of Education. In the discussion which followed, I raised the question whether sex education was not properly the responsibility of the home. Immedi-ately a number of voices protested: "If you leave it to the home, it will never be done." I countered with: "What has the Department of Education, or any group for that matter, done to help the parents fulfill those re-sponsibilities and privileges which rightfully belong to them?" Here is something that belongs within the frame-work of the moral and the spiritual and by its very na-ture the home is better suited to such presentation and instruction than any other institution. I met with a smile such as only the would-be-educated can bestow upon the benighted clergy.

While the schools and other community agencies were becoming foster parents, so were the churches. In the past decades there has been such a striving for the "best possible Sunday School," such a stimulation of attend-ance, and such a superficial program of child evangelism that the home has been treated as a very negligible fac-tor in the whole process of religious education. In fact we have come dangerously close to telling our parents that the religious training of their children is of such great importance that they had best entrust it to our sole care. This almost complete absolving the home of religious training responsibilities has made attendance, good conduct, lesson preparation, and other marks of a good school largely a voluntary matter on the part of the pupils. Of course, it is recognized that each school should be so attractive as to bring about voluntary par-ticipation as fully as possible. But it is doubtful whether it can be so consistently attractive that a consistently full participation is possible without some measure of home support. Even in the public schools, with their superior equipment and highly trained personnel, when all else has failed to attract the pupil, the law assures the school of the pupil's attendance, and woe unto that parent who will not cooperate to that small extent. The transfer of the center of religious education from the home to the church school brings into sharp focus a serious problem confronting the church today when parents expect the church to give their children Christian education without their own participation in the church's program. Under the title, "Home Influence on Attendance" which ap-peared in the April 1943 issue of *International Journal of Religious Education*, Ralph N. McEntire, who has made a life long study of church school statistics, pre-sented this evidence:

> "1. A study was made of the withdrawal from Sun-day School of 700 persons under twenty years of age over a period of years, for other-than-good reasons. There were but three instances in which either father or mother was enrolled in the school, or known to be actively supporting it.
>
> "2. Sixty-nine (69) members of a church school were traced throughout their Sunday-school lifetime, from the Beginners' Department to their time of withdrawal. The reasons for their withdrawal were listed. It was found that more than 80 per cent of the other-than-good reasons for their leaving stemmed directly from parental influence or example or act, intentionally or thoughtlessly or selfishly.
>
> "3. Studies of members of senior and young people's groups, tracing individual memberships through the local school or elsewhere when possible, show that more than 90 per cent of those who remain in the school, progressing through the various departments, come from homes where parents are church members and actively support the program.
>
> "4. Studies of church accessions of church school members indicate that some 90 per cent of these had a Christian home background on which the church could build. Many children from non-Christian homes go to Sunday School, but schools seem unable to bring them to a commitment to church membership without home support."

These facts press the conclusion that if Christian train-ing is to be given to children and young people, the major emphasis must be directed to their parents.

This is but one problem raised by the displacement of the home by the church in the field of religious edu-cation. The industrialization and urbanization of society, the taking over of functions of the home by the school and the church, have, together, been like the lifting of the lid of Pandora's box—so much so that there seems to be a growing conviction that the movement has gone so far in America as actually to precipitate family disin-tegration and to contribute to personal insecurity and juvenile delinquency. Thus writes Wesner Fallaw in a rather biting article in Feb. 9, 1949, issue of *The Chris-tian Century.*

One is soon aware of a loud chorus of educators, so-cial workers, and religious leaders, all joined in pro-claiming the centrality of the family, bearing witness to

the unwelcome conclusion. Whether it is a council of social workers, a teachers' convention, or a ministers' conference, all seem to end their discussion of today's needs with: "It's up to the home." If you are in doubt, then invite, as our parents did this past winter, a number of persons to speak on various subjects. Four out of the six we invited emphasized over and over the home as basic and fundamental to the particular problems they were discussing.

Out of the sound of many voices and the words of many writers there emerge two strong conclusions: 1) the family must suffer no further usurpation; 2) the notion is passing that parents can justifiably put the responsibility of religious education on the church and its corps of workers. The Protestant Church is becoming protestant in that she is lifting her voice not only against the thing which has come upon us, but rather for and in support of a movement which promises not only to arrest the present evils, as Luther's work in his day, but, again like Luther's work, to usher in a great and new era of life. Protestantism, re-examining her cardinal principle of the universal priesthood of believers, is rededicating herself to the point of view that it is not the sole responsibility of the specially ordained priests and teachers to teach the Word of God, but it is both the privilege and the responsibility of the laymen and an inescapable task of parenthood. Protestantism, her roots sunk deep into the Scriptures, is determined, as God Himself determined it, that the home shall be the primal institution for teaching, interpreting, and living the Word of God.

Witness such statements as these: In the Purpose and Use of The Bulletin on *Christian Family Life Education,* Int. Council of Rel. Education, Bulletin 425, 1940, the editor writes: "Instead of being regarded as a means of helping them put over the church's program, parents will be regarded as themselves teachers and workers in Christian education to whom the church offers a specialized service and assistance." One of the major theses of the bulletin is "That the church's best service will be in supporting and supplementing rather than in taking the place of the home in Christian education."

In 1947, under the editorship of Paul H. Vieth, the findings of a two-year study of the status of Christian education by sixty religious educators and specialists, were published in a book called: "The Church and Christian Education." Here are some of the editor's statements: "It (the home) may be the most effective means of Christian education. Nowhere else may religion be taught so easily and with such abiding results as in the home." "The school and the church in our modern civilization play a larger role than in earlier times, and their functions are not to be minimized. But they are supplementary or complementary. The home is still the first teacher in point of time. It is still the most influential teacher." The findings state that some feel the greatest hope for the future lies in improving the present church school; some feel it lies in the week-day religious education program; still others, in the parochial school. "But," Vieth writes, "something more fundamental and radical is required. Christian parents must become the chie teachers of religion. The locale of Christian nurtur should be in the kitchen and parlor and bedroom and o the playground as well as in the classroom."

In an adult study course, "Parents Are Teachers 1940 rev. 1945, Harry C. Munro presses his contentio and supports it well that parents ARE teachers, whethe they know it or not, whether they want to be or no And they are teaching their children religion, positivel or negatively.

"The Modern Parent and the Teaching Church" b Wesner Fallaw, came off the press in 1946. The boo attempts to show not only *why* but, more significantl *how* religious education in the local Protestant churc should start with the home. It grows out of his dee conviction, expressed in his own words in the preface "More and more I am convinced that parents are th real teachers of religion, or irreligion."

A few weeks ago there appeared in mimeographe form, without signature or credit line, and mailed by th Board of Parish Education, American Lutheran Churc this statement: "The educational work of the churc through its various church schools, should actually be a extension of the work that is done at home."

Last October the Presbyterian Church in the U.S.A introduced a new series of textbooks in religious educa tion which carries the implication without apology tha parents are to be held responsible for regular, week i and week out, cooperation.

The delayed American Uniform Church School Serie makes specific provisions for the cooperation of churc and home.

These are but a few of the opinions, conclusions, an programs that are rolling off the presses today. We hav arrived at a transition period. Confronted on the on hand with the obvious weakness and deficiencies of ou work the past years, and challenged on the other han by the promise of what may eventuate when the hom is again the primal teaching station of religion and th parents the foremost teachers of religion, we are com pelled to move from one period to another despite th risks and the costs attendant upon all transitions. Be fore we emerge from the transition period we shall me annoyance, confusion, and frustration.

"Fathers and mothers have mistakenly assumed tha the teaching of religion may be carried forward by spe cialists who relieve parents of this task." "The churc school cannot do the job of teaching essential to th development of your child unless you, the parents, d your part." "You are your child's teacher of religion "The home is the child's most important school of re ligion." These and many others are the refrain which annoy parents and produce as much audio-irrita tion as the plaguing radio commercials. When we mad only a passing reference to the home in our religiou education program, parents were quite content to let go at that. But now that there seems to be the possibili of placing the responsibility of teaching religion square on the parents, many of them are beginning to cha under what seems to them an unfair inevitability. It

o simple matter to enlist parents for consistent teaching the home. Parents who find themselves already encumbered by the demands of making a living and maintaining a social status, and who must go here and go here, and, who are adept at shunting responsibilities on others, may be expected to show varying degrees of objection and annoyance. We may well borrow the question used so adeptly by Dr. Mary Fisher at the Vassar Summer Institute for Family and Community Living and direct it to each parent: "Where are you going?"

But let us not assume that only the parents are being annoyed. Pastors, too, will suffer the same discomforts. No doubt many of you are at this very point annoyed by the recurring sound of this theme. No doubt many of you have used your pulpits as a sounding board for this theme. But actually to get down out of the pulpit and implement each home as a teaching station is a task which may easily be considered an annoyance.

One even suspects a note of annoyance in an article in "The Christian Growth Series" written by Dr. Theodore K. Finck, Editor-in-Chief of the series, for the *International Journal of Religious Education* (February 1949). Dr. Finck writes: "It should be added that the series has scrupulously avoided the tendency to confuse the function of parents with that of classroom teachers—a tendency which would seem seriously to violate the findings of educational psychology and human experience."

We may expect considerable confusion in the period of transition. Many churches have already embarked on a long series of family nights, family Sundays, family weeks, fellowship nights, Parent-Teacher nights, Departmental nights, etc. A speaker is secured to expound the topic: "The Home and Parish Education." Parents are told what they ought to do; and having been told so many times before, they readily assent again. The speaker goes back to his niche, the parents go home to await the next summons of the church—to go through the same procedure again. Such confusion leads to frustration. Before the host invites guests to a turkey dinner, he might well make certain that turkeys are available. To sit down to a turkey dinner without the turkey is, to say the least, frustrating. To admonish parents to teach their children at home without being able and ready to guide the faltering steps of religiously juvenile parents, is to summon the halt and lame to a marathon. It is frustrating to parent and pastor alike not to be able to help when help is sought. It is frustrating to parent and teacher alike when a parent seeks help in the guidance and training of his child and the teacher is unable to give that help. There are few aids available for use of the families in the home.

Before we shall be able to pass through the transition period it will be necessary for us to have a clearly defined program. Considerable experimentation may go to this before a formula is achieved. Parents and teachers must become engaged in common training. It is idle to prattle about the parent as teacher when we assign him a few crumbs left over from the teacher's two brief period on Sunday morning. The parent must see his role as a teacher as clearly as does the teacher and must receive at least the equivalent in training as well as standing in the educational program of the church. There must be study. There must be a training of the parent so that he is at ease in teaching his child religion and there must be training of the teacher so that he is at ease in assisting the parent. Hard work on the part of the parent, the teacher, and the pastor is essential. But we cannot wait until the transition is over. To wait is to extend the transitional period. We must begin where we are—we are already in the transition. We must begin with what we have—and work ardently for what we need but do not have.

II. TEACHING IN THE HOME.

Fully persuaded that we are moving toward the new era, and further persuaded that we need to begin where we are and with what we have, we called together the parents and teachers of our congregation one year ago last March and set forth with some fear and trepidation on a program which in an humble way sought to implement the home as the primary school of religion and the parents as the primary teachers of religion. The following is offered as a brief description and evaluation of our work; in no sense are we under the illusion that it is exemplary.

Forty-two homes were represented in our Sunday School—approximately 80 individual parents. A very few had more than high school education; many had no formal training beyond the eighth grade. None of our teachers had a college training; one had no high school training. None had any formal Sunday School teacher training; all of them had taught for several years. Our parents were a typical cross-section of American life with a generous coloring of Eastern Oregon individualism and bronco riding. Furthermore they had just had a big round-up, had branded their leader and put him out of the corral. In addition to these conditions, the town is admittedly overrun with organizations of a hundred and one varieties and programs of clubs, lodges, schools competed with each other almost every evening.

Despite these formidable obstacles, there was a conscientious determination to do what could be done in establishing in every home in the parish a teaching station. *The Christian Growth Series* was in current use. However, to thrust these materials into the hands of the parents, or even to send them home via the children, and admonish the parents: "You teach your child" was to expect more than the average parent, churched or unchurched, can accomplish without some preparation. How to help these parents teach the lesson materials in their own homes became one of the first major problems. We set about preparing "Helps for Parents." Once a month the teachers met to discuss the lesson materials for the next month and to outline and ready for mimeographing some helps for each lesson. At first this necessitated the Pastor's acquaintance with each lesson in each department for the succeeding month. After we had gone through the procedure several months, a de-

gree of facility was achieved by the teachers. It was felt that a statement of aims for each lesson would be helpful. These aims appear in the Teacher's Guide, but not in the Pupil's Study Book, and so were not available to parents. In addition to the statement of aims the teachers made suggestions as to explanations, other references and things to do. From the teacher's reading of her materials, thoughts and ideas were passed on to the parents. The use of the lesson in daily conversation, memorization of the Bible Verse was emphasized and encouraged. At times the teachers included announcements of class activities and projects. An effort was made to keep these "Helps" at a minimum and to have them be just what we called them—"Helps for Parents." Care was exercised in avoiding laying out the whole lesson for the parent so that he would not feel as though he were just a means of helping the teacher put over the lesson. An unannounced aim, but nonetheless strongly desired outcome, was that the parent become a learner with his child.

Our next step was to call together the parents once each month. At this meeting the parents were departmentalized after the pattern of their children (Nursery Roll through Intermediate) and the teacher discussed each lesson for the next month, pointing out the aims, emphasis, and activities, and distributing the lesson materials and the helps. Opportunity for discussing problems that arose out of the lesson or in the life of the pupil was provided. This pre-view of the lesson gave each parent a running start on his task and placed him on at least an even standard with the teacher. A consciousness that the parent had a vital and primary part to play in this process of religious education, that he was not a chore boy for the teacher, but rather a senior partner with the teacher, was thus established. The placing of the materials in the hands of the parents avoided that embarrassment that results from a child's bringing something to the parent with the admonition that the parent do something with it for the sake of someone else. When parents were missing, the teachers personally took this material to the home, thus creating another opportunity to visit the home of the pupil.

A further means of providing training for parents and teachers in common was a topic and discussion hour preceding the departmental study groups. Speakers presented the following topics: "Understanding the Child"—this was child psychology; "Be a Good Story Teller," a presentation of factors involved in telling a story, where to find good stories for children, a display of religious literature for children; "Youth Problems of Today"; "Comic Books; Pros and Cons"—this is coming before the people in Oregon for a vote next fall; "The School Child's Health—a Family Affair," and "Summer Recreation." It was usually very difficult to hold these presentations and discussions within the limit of one hour.

A coffee hour was added, not to attract those Lutherans who seem to need a cup of coffee in order to be enticed to a church meeting, but to provide a further opportunity for the timid and the reticent to ask questions of the speaker or of one another in a less formal surrounding. Some rather lively discussions were carried on in litt groups while munching cookies and enjoying coffee.

Other elements integrated into the total program we the use of the lessons as basic family devotional materia the inclusion of family study and devotions in our sco ing and report card system; and the Adult Bible Clas

The program has been in operation a little over o year. What has it accomplished? Not everything, to sure; not even many things; but a few. The current our day and age flows directly against such an effo It is a case of swimming up stream all the way. Disa pointments, conclusion, frustration, indifference—all t uncertainties and risks of a transitional period are the to mock your feeble strokes. But something was a complished. Oddly enough some real values appear in the form of by-products.

The problem of preparing "Helps for Parents" was trying one. This type of work calls for writing of t calibre of editorial committees for Sunday School liter ture. This could be done by the editors and publish as a supplement to the lesson materials. It is unde stood that this is being done on the level of one or tw departments for the Christian Growth Series. When co mittees on courses and writers of lessons have fully a cepted the fact that the home is the starting point n only for religious education in general but for the teac ing and learning of each specific lesson in the cours then, obviously, this problem of providing helps for pa ents will have found a solution. In the meantime may reap the benefit of having our teachers well pr pared in advance. To prepare these helps means to kn the lesson materials, and to teach the lessons in summa to the parents before teaching them to the children is be doubly prepared. Our teachers have repeatedly co mented on the value of being required to prepare lesso one month in advance. Two of our teachers have taug for a number of years under varying circumstances; bo have volunteered the information that the plan we n use has made a considerable difference in their teachi They like it.

But with the lesson materials and the helps in t hands of the parents, do they really use them? In Mar we set about finding out. The teachers and the past went to the homes and asked the parents the direct qu tions: "Do you use the lesson materials with your child All guess work and hearsay were eliminated. Here a the findings:

33 families were represented in the S. S. (Beginn through Int.)
21 families used lesson materials regularly 63%
8 families used lesson materials occasionally 24%
4 families used lesson materials not at all 12%
29 families used lesson materials regularly and/or casionally 87%
9 families of the 12 (75%) who use it occasionally not at all were not members of the congregation

It was considerably surprising to discover that homes out of 33, or 63% of our Sunday School hom had actually become teaching stations, centers of re

ious education, teaching not only attitudes and examles, but actually teaching the Word of God. Luther rote the catechism and placed it in the hands of the arents, thus establishing a catechetical school in the ome. It is possible in our day and age, despite the inustrialization and urbanization of society, with more nd more things done outside the home, despite the fact hat schools and churches alike have taken over more nd more the functions of the home—despite all this, it possible in these, the days of our years, to place the aching materials of the church into the hands of the arents and thus establish in the home a school of region.

Nine out of the 12 families (75%) who use the materials occasionally or not at all, were not members of the hurch. Religious education must embrace the family s a unit otherwise we may well despair of accomplishg even the smallest good.

A tabulation of teaching in the home by departments revealing.

epartment	*No. of pupils*	*Reg. use at home*	*Occ.*	*Not at all*	*Percentage*
eginners	13	10	1	2	76%
rimaries	16	10	4	2	62%
niors	14	11	2	1	78%
ntermediate	8	4	3	1	50%

his may indicate that our parents are more at ease aching children of the pre-school and elementary level. erhaps it is true, as many may suspect, that the edutional level of our parents is that of the grade school. ext to Luther's diatribe on the religious ignorance of ergy and parents alike, that 82% of confirmed members ot enrolled in Bible study is perhaps the most damning dictment of Lutheran educational status that has ever en made public.

How do the parents use the teaching materials in the me? No set plan was recommended to the parents. ncouragement was given to use the materials in family votions, in study, and in daily conversation. Some rents used the lessons at the table after the dinner. me parents, particularly parents of Beginners and Priaries, used the lessons as bed-time stories. Some parts, as they put it, "Just sat down with the children and nt through the lesson." Help was given in memory rk as the teachers well testify.

Do the parents like it? With some, of course, it was other thing that they were "supposed to do." But any parents have experienced a new joy in being counted as primary in the religious training of their children. he actual status of a teacher was appealing to them. hey were playing second fiddle to no one. No one was ming ahead of them in that most sacred of all bonds in mily religion: one Lord, one faith, one baptism. Some them sheepishly admitted that they were learning a eat deal themselves. This is perhaps the greatest byoduct of the entire experiment. The parent as a learnis one of the fundamental and initial steps in the pross of parent as teacher. As the parent grows in the knowledge of God's Word, he will grow in the grace of the Lord Jesus and thus he will be able to inculcate in his home an atmosphere that is positive in Christian faith and conduct. As the parent comes to see that there is a greater correlation between his conduct and attitudes and those of his child than between those of the church school teacher and his child, and as the parent comes to know that there is a higher rate of learning between the parent and child than between the teacher and child, he will appreciate more and more the importance of himself as educator.

Parents who have children in two or more departments are faced with quite a task. For an effective program of teaching in the home we shall have to be a little less departmentalized and a little more unified. It is not too much to envision the day when we shall be unified not only in our educational program of the Sunday School, but unified in the total educational program of the total congregation—when the Propers for the Day, the Sermon, the Sunday school lessons, the daily devotional materials, the programs of the Luther League, the Brotherhood, the Women's Missionary Federation will be so integrated as to form a unity of materials, a concentration of thought, a single-heartedness of striving and achieving, and thus an effectiveness of learning, teaching, and living which is far beyond anything we can hope to accomplish in our present schizo program. We ought not be too hasty to condemn all the outside distractions when within our own household of worship and education we have a combination of programs which certainly fragmentize and explode whatever unity of thought and attention a family might give it. Take a typical Lutheran family. John is in the High School Luther League; Mary is in the Junior Department, and Tommy is in the Primary. Each has studied a lesson different from the other. The family devotions during the week have been on a subject unrelated to their lessons. Mother studied the Outlook on China; Dad attended a Brotherhood meeting on "Our Duty as Christian Citizens." Next Sunday all go to Church. The Propers sound the theme of Love: God's love for us; our love for Him and our fellow man. The sermon is on Higher Education and that evening John goes to Luther League which is discussing "That Inferiority Complex." And all the while we cry shame on that naughty world outside which so distracts our people.

The American Uniform Series promises much by way of improvement over other series. Perhaps the delay in publication will provide the opportunity to revise it in such a way as to make the home the starting point in the teaching of the lesson and to integrate it more closely with the Propers of the Church Year, and to supplement it with "helps for parents" and devotional materials.

What about those families which do not use the lesson materials at home? When asked why, they say: "We just don't." It is our hope, and to this end we continue working, to have all families use it. In the meantime we attempt to provide an assistant to the teacher to give the needed help to those children whose homes are not yet teaching stations.

In evaluating the P.A.T., or monthly meeting of par-

ents, we note a much smaller degree of achievement. Attendance ranged from 60 to 16 out of a possible total of 80. This is an average of 30 per meeting. The meetings were designed to be of help to parents and presented, as we have stated, a variety of problems and thoughts for discussion. Reasons for absence are as numerous as the absentees. Parents may be tired of meetings. Perhaps we have trained our people to expect entertainment and not study at church meetings. Perhaps parents are willing to go ahead with the teaching of their children without having too many people tell them over and over where they have failed, what they ought to be, what they ought to do, and why they ought to do it. No doubt as parents get farther and farther into the process of teaching their children, they will realize more and more the need for more information, more inspiration, more discussion, more exchange of ideas, and more techniques.

The weaknesses in our experiment rise to taunt us; but we are thrilled in the realization of something attempted, something done. The temptation to consider the plan too ideal, and thus impossible of achievement, presented itself more than once. But this is no time to quake and grow faint hearted in the face of high goa and high ideals. Our low aim and our half-heartedne have betrayed us and revealed us for what we are—fai ures. To try and fail will not be sin, but to fail to tr

Is it too much work? To paraphrase the words of th Master: "I must work the works of Him that sent me Since August 6, 1945, we have been thrust into a wor of new and shocking dimensions. We have had to recko with the Atomic Age. Of ourselves we cannot do thi Only as we are fully caught up in the work of Christ Kingdom will we be able to take the measure of this ne age. We have been catapulted into a new day. This true in industry, economics, education; it is not less tru in religious education. To be involved in a program religious education in the home is to be at the very cen ter of all of life. It is high adventure. It is climbing th heights to watch for the morning. We can phrase it n better than Owen Seaman in his few lines on "Ye Th Have Faith":

> "That ye may tell your sons who see the light
> High in the heavens—their heritage to take—
> 'I saw the powers of darkness take their flight;
> I saw the morning break.'"

The Diaconate in the Christian Community

A Bridge Between the Citizen and the Refugee

Oberkirchenrat Pressel

WE WANT TO SPEAK TODAY of the Christian congregation as a bridge between the local population and the refugee, between those who still possess a degree of security and those who have lost all security they ever had. But we can do so only if we seriously consider the whole problem of the new proletariate, the new lowest class in the midst of our people. Otherwise we shall be criticised for leaving the hard and burning problems of our day to others and retiring into the realm of piety where we can speak instead of acting. Let me have a right to make our voice heard and to point out the final and decisive solution because the Church has in the last years tried to make a practical contribution towards the solution of these problems. She has done so through her "Hilfswerk" and the Inner Mission, often making considerable sacrifices . . .

Those who have been expelled from their homes, like all the victims of injustice, suffer above all spiritually. They are wounded men. Their humanity itself has been injured. That is why we must be concerned with more than the merely economic, legal, social-political and material aspects of this problem.

What is it that the expellees suffer from most? The do not suffer primarily from the loss of their proper or from their memories. Their real suffering is four-fol

1. They suffer from the *loss of their home-land.* The home-land means more to them than merely the su total of their possessions.

2. They suffer from *God* and despair of his justice an love.

3. They suffer from *men.* . . . They suffer from th loss of their social standing, from the fact that they a deprived of their rights, dependent upon others, oft engaged in work that does not correspond to their tr vocation.

4. They suffer from their *isolation.* In most expell families one or more members are missing, in most cas the men. Many are dead, prisoners, deported or missin And with some exceptions, the attitude of the local pop lation is openly or silently unfriendly. . . .

The total problem is never merely political, social, o ganizational, financial or economic. We are faced wi

task that is above all human, moral and religious. This ask is being presented anew to Christendom today. The hole of Christendom, within and without Germany, ill have to continue to suffer vicariously with and for ose who suffer and in suffering will have to strive for true solution.

Much of the future of Europe and the rest of the world ill depend on whether or not Christendom will be en-bled to reorganize its social tasks and obligations, to et the example of a new frame of mind, to give prac-cal help and at the same time to make a decisive con-ibution towards constructive solutions. The whole of ur contemporary situation with its haunting problems, ith its sufferings and injustice and with all its deep esire for love, justice, freedom and peace is nothing but od's loud challenge to His people.

What Has the Church Done So Far?

We have to thank Christians all over the world for eir generous brotherly help. In the first stages of our ruggle we would not have been able to stand but for e help that the other Churches gave us in the name f Christ. Millions of expellees, returning prisoners and thers know that.

We have to be equally grateful for the sacrifices made y our own congregations here in Germany. Without e many million Marks' worth of goods, money and elp of all kinds that came to us from the congregations, ur "work of help" would have been impossible. We ave been able to create homes and institutions of all inds (for the aged, for children, for former P.O.W.'s, r the disabled, for crippled children, for TBC patients, r homeless youth). We have been able to try out con-ructive solutions in several domains, especially in those home-building societies. Together with the church of her countries we have been able to help emigrants. . . . ll these activities are signs that the Church has heard e call of God and for the sake of mercy and justice ends down to those who have fallen among robbers. . . .

The Church has furthermore continuously appealed to er congregations, to their love, their readiness to make crifices, against the egoism of individuals and com-unities, in favor of mercy and justice. An even greater sk in this sphere still lies before us. We have also ap-ealed to the state and all kinds of authorities, to church-s and governments abroad. The Evangelical Church as become the defender of the poor and suffering.

What Are Our Tasks Now and in the Future?

We know that perhaps the most important task is to e-discover and to re-establish the diaconate in the con-regations. This diaconate is to perform both a ministry of mercy and a ministry of justice, embracing all aspects of human life. This service is the Christian communities' reply to the Word preached and the intercessions presented in public or in private. The diaconate is "the congregation's echo of the preaching of God's word." It should quicken and activate the communion that Christians have with one another. We also believe that here, within the congregations, there is growing the true and real solution of the problem of refugees.

The new foundation of the diaconate is one of the pillars upon which should repose the bridge between the local population and the refugees. In each congregation a team of those responsible for the diaconate should organize around the pastor. This team should consider itself responsible for the ministry of mercy and justice within the congregation, and should assist those members who are suffering or in danger in word and deed, with spiritual comfort and material help. It should be on the look-out for new tasks and find ways and means of help. It should appeal to and arouse the rest of the congregation, mobilize the others and appeal for real sacrifices. It should be ready to approach also the un-churched, those who doubt and those who are indifferent. It should issue invitations and bring the un-churched and "strangers" to the services of the church and the other meetings of the congregation and get them to participate both in the riches and blessings and in the need, the difficulties and the work of the church.

May we find free, willing, living Christians from all walks of life, of all ages who, while continuing their daily work, will form an evangelical order or brother- or sister-hood and work where the need is greatest, without expecting any reward. This "order" should have a rule that would be binding, though evangelical freedom should be respected. This rule would have to be put into practice in the midst of every-day life. Poverty, chastity, obedience, courage, love, sacrifice and intercession should be the vows of these "soldiers of Christ." They should witness in word and deed to the reality of forgiveness, peace and brotherly love. . . .

We are but at the very beginning. We shall have to overcome many difficulties and much opposition. We shall have to look far ahead, for our task is to awaken and activate our congregations. May it not be that in our destroyed and wounded Germany God grants His Church the possibility to start building afresh upon new foundations? May not according to His will our suffering be vicarious suffering that may set an example and point out the way for the future? May this not be the contribution of Christendom to the salvation of a dying world? May this not be the best contribution which Christians in Germany can make to "reparations"?

Geneva, Switzerland
August 8, 1950

The U.S. Supreme Court's Tragedy of Errors in the Atheist School Case

Renwick Harper Martin

ONE OF SHAKESPEARE'S PLAYS is entitled, "A Comedy of Errors." It is only a play, the characters are fictitious, the errors in it are comical —no harm or injury results from it. In the nation's capital at Washington, D. C., there was a transaction on March 8, 1948, of an entirely different character. It was a transaction in real life. The actors were the Justices of the Supreme Court of the United States. The transaction was a decision handed down by this Court in the McCollum school case. It is full of errors, but they are not comical, together they constitute a *tragedy*. If carried out logically the decision with its supporting opinions would exclude the Bible and religion from all the public schools of our Country, and give us a completely secular system of public education,—a Godless, Bibleless, religionless Public School. It would go farther. It would eliminate every Christian feature of our national life and make us a completely secular nation.

Bible Study in Champaign Public Schools

Bible instruction under the supervision of a local committee representing Protestants, Catholics, and Jews was being given in the public school buildings of Champaign, Illinois, one period each week, with the public school authorities cooperating in releasing pupils in the schools who voluntarily took this instruction. The teachers were secured by the local committee and their compensation was obtained from private sources. All the public school pupils in the grades in which one of these courses was offered elected to take the course except one boy whose mother, Vashti McCollum, was an avowed atheist. She objected, petitioned the Circuit Court of Champaign County for a mandamus, to quote Justice Black's words in giving the opinion of the Supreme Court, "That the Board of Education be ordered to adopt and enforce rules and regulations prohibiting all instruction in, and all teaching of all religious education in all public schools in Champaign district, etc., etc." The Circuit Court refused to grant her petition. She appealed her case to the Supreme Court of Illinois which also refused her petition. She then appealed the case to the United States Supreme Court which granted her all she petitioned for, without any reservation. Justice Jackson of the Court, while concurring with seven other of the Justices in the decision but making certain reservations, after quoting Justice Black, as above, said:

Plaintiff an Avowed Atheist

"The plaintiff, as she has every right to be, is an avowed atheist. What she has asked of the courts is that the not only end the 'released time' plan, but also ban every form of teaching which suggests or recognizes that there is a God. She would ban all teaching of the Scriptures. She especially mentions as an example of the invasion of her rights, 'having the pupils learn and recite such statements as The Lord is my Shepherd, I shall not want.'

"This Court is directing the Illinois Courts generally to sustain the plaintiff's complaint without exception to any of these grounds of complaint, without discriminating between them and without laying down any standards to define the limits of the effect of our decision."

Far-reaching Character of Ruling

To prove the far-reaching character of this decision, we quote the following declarations of the Court;

1. "The Constitution of the United States forbids the commingling of secular with religious instruction in the public schools."

2. "The First Amendment was enacted upon the promise that both religion and government can best achieve their lofty purposes if each is free from the other within its respective sphere."

3. "We have staked the very existence of our country on the faith that complete separation between the state and religion is best for the state and best for religion."

Concerning the far-reaching consequences of this ruling, a critical editorial in the Journal of the American Bar Association says:

> *"The latent consequences of the ruling could hardly be overestimated. It is an announcement by our Supreme Court on a fundamental principle not only of national policy, but of our civilization, and way of life."*

The editorial says further:

> *"The McCollum case may be one of those fateful decisions which is ignored at the time and regretted in the future . . . The traditionally religious sections of our law, life and government are challenged by a judicial propensity" (this decision.)*

An authority on constitutional law, a former professor f jurisprudence in one of our great universities, charac-erized this ruling as, "unsubstantial, unhistorical, and ased on a figure of speech," and called upon the Court o reconsider its "hasty decision," barring religion from he public schools.

Chief Justice Hughes cites "three notable instances in hich the Supreme Court has suffered severely from lf-inflicted wounds." One of the three he names was he Dred Scott decision in which Chief Justice Taney un-ertook to settle the issue of slavery. The decision served nly to intensify the issue and was a factor in bringing on he Civil War. Unless the Court soon recovers the stand-ng it has lost by the errors and vagaries in the opinions f the Justices in the McCollum school case, we predict is case will be listed by some future Hughes as number ur of the Court's "self-inflicted wounds."

This ruling must not be allowed to stand. It contains any errors. It is not only the right but the duty of merican citizens interested in the moral and spiritual elfare of our youth and in the maintenance of the spir-ual foundations of our democracy, to point out these er-rs and give publicity to the same. This we undertake o do.

I. The Court Erred in its Interpretation of the "Establishment of Religion" Clause of the First Amendment to the Constitution

The Court based its decision largely upon this clause. reads, "Congress shall make no law respecting an es-blishment of religion."

The Court says this prohibition of an establishment of eligion prevents the State and therefore the public chool as an institution of the State, from having anything o do with religion; that is, it requires the State to be on-religious, or secular. Whereas, its true meaning and ntent was to prohibit an established church.

It is a well established principle of law, that a law eans what its enactors intended it to mean and that in terpreting its meaning, the situation which led to its en-ctment and the remedy it provided, is to be taken into onsideration.

To know the reason for the enactment of this clause of he First Amendment, that which led to its enactment nd what was intended by its enactors, must be known.

Meaning of an Establishment of Religion

In the Colonial history of our country, there were Col-nies in which a single church or denomination of Chris-ans was singled out by the governing power for special vors. Taxes were levied upon the whole people for the nancial support of this church and other favors granted , whereas other churches in the Colony were denied nancial support and no favors granted them. This was ue in Virginia, where the Episcopal Church was the ecially favored, that is, the Established Church. But in is same State there were other churches—Presbyterian, aptist, Separatist Baptist—known as non-conforming eived no financial support from the government, as did churches, which did not receive these favors. They re-the Episcopal Church, and there were other disabilities which they suffered. A battle was waged over a number of years to dis-establish the Episcopal Church and to put all those various denominations on the same basis. Patrick Henry, Thomas Jefferson, James Madison and others took part in this contest on the side of the non-conforming churches.

Episcopal Church Dis-established in Virginia

These churches sent petitions to the Virginia Legislature protesting against the special favors to the Episcopal Church and the disabilities under which they labored, and asking that no tax be levied for support of any church and that all churches be placed on the same basis. Their cause finally won. The Constitution of the State was changed and by legislative enactment the Episcopal Church was dis-established. Henceforth all churches were put on the same basis—no church receiving any financial support from the State. Thus was won in Virginia the battle for what is known as the separation of Church and State, and for religious freedom.

It should be emphasized here that the battle was not between Christianity and atheism, nor was it between Christians and Jews or those of any other religion.

It was a battle between the various sects or denominations of Christians. It did not mean, and was never intended to mean that the State was to divorce itself from religion and thereafter to have nothing to do with religion or Christianity, the type of religion prevailing in the State of Virginia.

The Virginia Idea in the Federal Constitution

This battle in Virginia was won before the Constitutional Convention of 1787 was held which framed and submitted to the Colonies the Constitution of the United States. The original Constitution did not contain this First Amendment with its prohibition of an establishment of religion. When the question of its adoption was under discussion in Virginia, there was wide-spread opposition to it on the ground that it did not safeguard this principle of religious liberty and of the separation of Church and State, which they had battled for and won in Virginia. So strong was this opposition that there was danger Virginia would not ratify. James Madison, who was then up for election as Virginia's representative in the new U. S. Congress, publicly promised that if elected, he would introduce into Congress an Amendment guaranteeing religious liberty and the separation of Church and State, which had been secured in Virginia. The opposition subsided and Virginia ratified. Madison, true to his promise, introduced this Amendment forbidding Congress to enact any law respecting an "establishment of religion," thus securing for the nation what had already been secured in Virginia. This is the history back of the enactment of the First Amendment and this is what it was meant to do—to prohibit an established church in this country and in particular the levying of taxes upon the people to support any church. It did not mean that

the government was prohibited from having anything to do with religion or was required to be indifferent to it, or opposed it, nor did it prevent the State from being religious in its own right.

It is a significant fact that the Court makes no reference to the discussion of the meaning of this Amendment either in Congress when it was being discussed there, or in the Legislatures of the various Colonies when the issue of its ratification was before them. To lawyers especially this is passingly strange.

Justice Story's Interpretation

That this is the true interpretation of this clause, we submit two proofs:

A. The statement of Justice Joseph Story of the Supreme Court of the U. S. He is to this day recognized as one of the most eminent of American jurists. He was appointed as an Associate Justice of the Supreme Court of the U. S. by President Madison in 1811 and held this position for thirty-four years. The most valuable of his many writings was his "COMMENTARIES ON THE CONSTITUTION OF THE U. S." published in 1833. In these volumes he treats at length of the "establishment of religion" clause of the First Amendment. He states what its purpose was, and what it was not. Great weight should be given to his opinion for he lived during the period when the Constitution was adopted and its provisions were constantly discussed and made a life-long study of it. His Commentaries on it are held in high esteem even until the present time. Certainly he was in a much better position to know the meaning of this First Amendment than the Justices of our present Court who are living 160 years after its adoption. He said it was not intended to divorce religion from the State or make it a matter of state policy to hold all religions in indifference but to "exclude all rivalry between Christian sects." We quote Justice Story as follows:

> *"Probably at the time of the adoption of the constitution and the amendment now under consideration, the general, if not the universal, sentiment in America was that Christianity ought to receive encourageemnt from the state so far as it was not in conflict with the private right of conscience and freedom of religious worship. An attempt to level all religions, and to make it a matter of state policy to hold all in utter indifference, would have created universal disapprobation, if not universal indignation."—Section 1874.*
>
> *"The real object of the amendment was not to countenance, much less advance, Mohammedanism or Judaism, or infidelity by prostituting Christianity; but to exclude all rivalry between Christian sects."—Section 1877.*

The Government's Need of Religion

Still speaking of the First Amendment Justice Story has this to say concerning the need government has of religion and the duty of government to foster and encourage it among all its people:

> *"The promulgation of the great doctrines of religion, the being, and attributes, and providence of Almighty God; the responsibility to Him for all our actions, founded upon moral freedom and accountability, the future state of rewards and punishment, the cultivation of all personal, social and benevolent virtues—these can never be a matter of indifference to any well-ordered community. It is indeed difficult to conceive how any civilized society can exist without them, and at all events, it is impossible for those who believe in the truth of Christianity as a divine revelation to doubt it is a special duty of government to foster and encourage it among all citizens and subjects. This is a matter wholly distinct from that of the right of private judgment in matters of religion, and of matters of public worship according to the dictates of one's own conscience."—Section 1811.*

This interpretation of the First Amendment is diametrically opposed to the opinion of the Supreme Court in this school case. In this case the Justices said:

> *"We have staked the very existence of our country on the faith that complete separation of the state and religion is best for the state and best for religion."*

Who is right? Justice Story or our present Supreme Court? Let the people decide.

Virginia A Christian State

B. As an additional proof that the establishment of the religion clause of the First Amendment did not divorce religion from the State, did not make the State indifferent to religion or put all religion on the same level, we cite Virginia. When this State won the battle for the separation of Church and State (prohibited an "establishment of religion") it did not divorce itself from religion or become indifferent to it. From her beginning until this day Virginia has been a Christian State. Before this battle was won she was Christian with an Episcopal tag attached. Afterwards she was Christian without any denominational tag.

In proof of this we cite the declaration of the Supreme Court of Virginia in the year 1922 in a case upholding the constitutionality of the Sabbath law of that State on the ground that Sunday labor was repugnant to the sentiment of the people of a Christian State. The Supreme Court said:

> *"From the creation of the state until the present time this state has been recognized as a Christian state. It will be observed that while there was a direct purpose to sever church and state and to give fullest freedom of conscience and to abolish tithes and spiritual courts, there was no assault upon Christianity or any other religious faith. Indeed constitutional provisions enjoin the practice of Christian forbearance, love and charity. The framers of these laws knew then, as we know now, that we are a Christian people, that the morality of the state is deeply grafted upon Christianity."*

II. The Court Erred in Making the Church and Religion Identical

Repeatedly in one sentence the Court speaks of the Church, and in the next of religion as though they meant the same thing. This is an egregious error. The Church is an organization of religious people. Its great purpose, of course, is the propagation of religion, but religion is *a spirit, a principle, a life,* not confined to the Church, or any organization of society, but designed to permeate and guide the life of men both as individuals and in all their organized relationships—in the State and the Family as well as in the Church.

In making the Church and religion identical, the Court declares that religion must be separated from the State and that this would be best both for the State and religion. We quote:

> *"We have staked the very existence of our country on the faith that complete separation between the state and religion is best for the state and best for religion."*

We submit that nothing more disastrous to the State and to religion could happen than to confine religion within the walls of the Church and to exclude it from the life of the State.

III. The Court Gave an Unhistorical and Unjudicial Interpretation of our American Doctrine of Religious Liberty

First of all religious liberty is a fundamental principle of our American life which is firmly established and from which we neither will nor should depart. But the principle must be rightly interpreted, and not twisted to mean what it was never intended to mean.

The Court interprets it in such a way as to require the State to have nothing to do with religion. Religious liberty, according to the Court, has to do only with the individual, and in order to insure to individuals their religious liberty, the State as an institution must be non-religious. In other words, the State has no liberty of choice as to whether it will be religious, or non-religious; or if religious, as to what type of religion it will choose.

This was not the original conception of religious liberty in our nation nor has it been the prevailing conception at any time in our history. In fact the very opposite is true from a historical, and in large measure from a legal point of view.

In the struggle in Virginia among the various Christian sects which resulted in the dis-establishment of the Episcopal Church and putting all churches on the same basis so far as the Civil Power is concerned, in changing the Constitution of that State regarding religious liberty, and in the enactment by its Legislature of the famous Religious Liberty Statute, there was nothing to require the divorcement of the State from religion, nor did she divorce herself from religion. She chose to continue to be a religious State and as the prevailing religion of the people was Christianity, she chose to continue to be a *Christian State.* So the Supreme Court of the State declared in 1922 in the statement already quoted under Point 1.

The same is true with reference to the United States. When the Constitution was adopted and the First Amendment guaranteeing religious liberty was added to it, this did not divorce the United States from religion. It did not require and was never intended to require this nation and its government to be non-religious. It did not deprive the United States of its liberty to choose as to whether it would be religious or non-religious; and if religious, what its religion would be. As a matter of fact it was Christian and continued to be Christian inasmuch as the prevailing religion of the people was Christian.

"This Is a Christian Nation"

This is a historical fact which no informed person will deny. Furthermore, it is a fact that is established by the highest legal authority of the nation, namely, the Supreme Court of the United States, which as late as the year 1892 in the famous Trinity Church Case (143 U. S. 457) declared, *"This is a Christian Nation,"* and supported this decision by historical facts covering the entire period of our history which are unanswerable. This the Supreme Court in the McCollum school case ignores.

Limitations on Religious Liberty

Furthermore, the Court in this case takes no account of the limitations which the State has a right to place and which it has placed upon the religious liberty of its individual citizens. There is need to emphasize this fact because many earnest advocates of religious liberty seem to have overlooked it. This limitation applies not only to religious liberty but to rights or liberties of another character. For example, whenever one's individual rights or liberties encroach upon the rights and liberties of other individuals, or upon the rights and welfare of the State, they are to be restrained. So our Courts, including the highest, have declared and the government has enforced these limitations.

The Mormon Church Case

Take the noted case which came before the Supreme Court of the United States involving the Mormon Church on the issue of polygamy. The Federal Government had enacted a law prohibiting polygamy. The Mormon Church defied the law. The Mormons claimed that polygamy was part of their religious belief and therefore, under the First Amendment to the Constitution, the State could not interfere with it. The Court ruled against them, and it did it on the basis that there were constitutional limitations to the individual's religious liberty; that when the exercise of this liberty was against the peace and good order of society and the public morals, it would not be permitted. The basis on which the Court made this decision is informing.

The Court goes back to the Constitution of Virginia with its reference to religious liberty and to the enactment by the Legislature of that State pertaining to the same. We quote Section 16 of the Constitution as follows:

"That religion, or the duty we owe our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence; and therefore all men are equally entitled to the free exercise of religion according to the dictates of conscience; and it is the highest duty of all to practice Christian forbearance, love and charity toward each other."

Note that this Section defines religion and also grants religious liberty to the individual. (Incidentally, though it does not bear on this particular point under discussion, it should be noted that in granting religious liberty to the individual the State did not divorce herself from religion but as a matter of fact made choice of Christianity as her religion and commended Christian virtues to her people.)

Jefferson's Statute of Religious Liberty

To effectuate this provision of the Constitution the Legislature enacted what is known as Jefferson's famous Statute of Religious Liberty. We quote the Preamble because it is here that a definite limitation is placed upon the religious liberty of the individual:

"To suffer the civil magistrate to intrude his powers into the field of opinion, and to restrain the profession or propagation of principles on the supposition of their evil tendency, is a dangerous fallacy which at once destroys all religious liberty. It is enough for the rightful purposes of civil government for its officials to interfere when principles break out into overt acts against peace and good order."

Note, first of all, the prohibition placed upon the State of intruding into the religious affairs of the people so long as they do not break out into acts which are against the peace and welfare of society. Also, that they are prohibited when they do. This famous Statute of Jefferson's follows:

"Be it enacted by the General Assembly, that no man shall be compelled to frequent or support any religious worship, place or ministry whatsoever, nor shall he be enforced, restrained, molested or burdened in body or goods, nor shall otherwise suffer on account of his opinions in matters of religion, and that the same shall in no wise diminish, enlarge or affect their civil status."

The Supreme Court in this Mormon case after quoting the above statement from Jefferson regarding the limitations of religious liberty, quoted another statement from him on this same point:

"A man has no natural right in opposition to his social duties."

On this basis the Supreme Court in ruling against polygamy of the Mormons, said:

"Congress was left free to reach actions which were in violation of social duties or subversive of good order."—96 U. S. 145.

As further proof of the limitations of religious liberty, this same high Court at a later date, said:

"For the public good individuals must suffer the destruction of property or even life . . . the possession and enjoyment of all rights are subject to such reasonable conditions as may be decreed by the governing authority essential to safety, health, peace, good order and morals of the community."—186 U. S. 145.

Application to Public Schools

Applying the above principles to the matter of the State's right to include religion in the curriculum and life of its public schools, it means this, that the State in guaranteeing religious liberty to its citizens, is not required to exclude religion from its schools any more than it is to exclude religion from any other department or institution of the State's life. It means also that if the State deems public education without religion to be inimical or dangerous to the peace, the good order or society and the public morals, she has a right to bring religious instruction into her schools to safeguard her against these dangers. The State has established the public schools as an essential agency in safeguarding herself against an incompetent and dangerous citizenship. So far as an intelligent citizenship is concerned, under its compulsory school laws, the State requires American youth to receive instruction in those branches deemed necessary to make her citizens intelligent. With reference to the development of their character to make them safe citizens, the State certainly has a right to put into her schools the Bible and fundamental religious instruction giving all the youth who are willing to receive that instruction the opportunity to do so; and as for those who are unwilling or whose parents object, their religious liberties are sufficiently safeguarded when they are excused from taking this religious instruction. They have no right to interfere with the State's offering the instruction because the State deems it necessary to do so for her own safety and well being, nor have they any right to interfere with the millions of American youth and their parents who want this instruction in the nation's schools.

IV. The Court Erred in its Interpretation of Our American Doctrine of the Separation of Church and State

First of all, let it be said the separation of Church and State is a firmly established American principle from which the American people will never depart and from which they ought not to depart. But we must interpret it rightly, as our forefathers interpreted it and in accordance with our history.

The Court bases its interpretation largely upon a figure of speech employed by Jefferson, "a wall of separation," between Church and State. Time and again it speaks of this "wall of separation." We quote:

"Jefferson's metaphor in describing the relation between Church and State speaks of a wall of sep-

aration, not a fine line easily overstepped;" "The First Amendment has erected a wall between Church and State which must be kept high and impregnable;" and interpreting church and religion as having the same meaning, the Court said: "We have staked the very existence of our country on the fact that complete separation from church and religion is best for the state and best for religion."

On this basis the Court declares that our American doctrine of the separation of Church and State prohibits the State from having anything to do with the Church and religion, and the Church and religion anything to do with the State. "The wall must be kept high and impregnable."

With reference to this interpretation, first of all, what is meant by separation of Church and State should not be based upon a *figure of speech.* Justice Reed in his dissenting opinion in this case pertinently remarks, "A rule of law cannot be drawn from a metaphor."

Separation of Control not of Function

Furthermore, in the light of the situation that obtained when Jefferson used this metaphor, certainly nothing can be drawn from it other than that it meant there was to be no established church. There is nothing in the metaphor to justify the conclusion that he meant that henceforth the Church was to have nothing to do with the affairs of the State, and the State nothing to do with the affairs of the Church; that while each was independent of the other, there could not be cooperation between the two institutions. The separation was *a separation of control,* rather than a separation of *function.* Both State and Church were to continue their interest in religion though in the very nature of the case the religious functions of each would be different. This was actually what did occur in Virginia when this separation was achieved and what has followed the separation of Church and State down through our history to the present time.

We present here statements from two educational and religious leaders which throw light on the meaning of this principle. Dr. Luther Weigle, Dean Emeritus of the Yale Divinity School, says:

"The principle of the separation of church and state, as we hold it here in America, is often misunderstood and misapplied. It means just what the phrase implies—that church and state are mutually free. It means a separation of control so that neither church nor state will attempt to control the other. But it does not mean that the state acknowledges no God, or that the state is exempt from the moral law wherewith God sets the bounds of justice for nations as well as for individuals."

Professor William Clayton Bower in his book, "Church and State in Education," says:

"The doctrine of separation of church and state in this country rests upon a structural rather than a functional relation of the two institutions. Since the dis-establishment of the Congregational Church in New England and the Anglican Church in Virginia, church and state have been institutionally separate in America. The American idea of a free society has been one of the most constructive contributions to a problem that has through centuries vexed European nations. Of the validity of this principle, there is little doubt among Americans.

Nor is there any likelihood that the electorate will ever, in the light of American experience consent to the abandonment of this principle. Nevertheless, while institutionally separate, they have never been functionally so. Members of the church are also, at the same time, members of the state; and vice versa."

Throughout our entire history the State has shown a deep interest in the Church, and likewise the Church has shown a deep interest in the State, particularly in the moral issues with which she is constantly dealing.

State's Support of Churches

The State goes far beyond protecting the Church in freedom of worship, and in freedom of professing and proclaiming and applying religious principles. She exempts Church property from taxation. Why? In recognition of the fact that the Church by propagating religion is making a vital contribution to the peace and the good order of society and to public morals. The State calls upon the ministers of the Church to serve as chaplains in Congress and State Legislatures, and in time of war she calls upon the churches to supply from her ministers, chaplains to minister to the religious needs of her military forces. In this last war thousands upon thousands of chaplains were employed by the government and, for the service rendered, millions of dollars were paid from State funds.

State's Use of Religion

Neither does separation of Church and State mean that the State is indifferent to religion and is to make no use of it. Instead, throughout our entire history the State has shown approval of religion, realized the need of religion, and made use of it.

In the administration of the government, the State places great reliance upon the oath to secure faithfulness on the part of its public officials in the performance of their duties. The State requires them, from the lowest to the highest office, to take an oath. Likewise, jurors are bound by oath to give just verdicts and witnesses in our Courts to tell the truth the whole truth and nothing but the truth as they shall answer to God in the last great day.

Administration of Oath a Religious Act

The administration of the oath is a strictly religious act. It involves on the part of the oath-taker belief in God, in His omniscience, His justice, truthfulness, and in

the oath-taker's sense of responsibility to God above all others. For an atheist an oath is meaningless and useless. He might as well be sworn by a cornstalk as by God.

The Constitutions of nearly all our States make recognition of God as the source of our blessings and the Author of our liberties. "In God We Trust" is inscribed on our coins. Our Presidents and the Governors of our States call upon our people each year for the religious observance of Thanksgiving Day. In times of stress and storm our Presidents have called for the observance of days of prayer on behalf of the nation—President Lincoln in the dark days of the Civil War, Presidents Wilson and Roosevelt in the First and Second World Wars.

Church Support of the State

Likewise the Church far from being indifferent to the welfare of the State, recognizes she has an obligation to the State and gives the State much needed support without which our democratic Nation could not long survive. By her proclamation of the great truths of religion—justice, righteousness, kindness, Christian forbearance, and love of God and fellowmen—she renders an inestimable contribuition to the stability of the State and the permanence of our democratic institutions. In building a public sentiment against the moral evils the State has to contend with, and which would drag her down—such as gambling, divorce, the liquor traffic, public desecration of the Lord's Day, political corruption—the Church renders the State a much needed service. The churches and their constituency also render the State a service in bringing their views on these moral issues to bear upon Congress and Legislatures when legislation relating to these issues is pending. In time of war the State looks to the Church for moral support and very generally the churches have contributed greatly to our victories in war. In brief, the State has recognized her obligation to be religious and the Church her obligation to be patriotic.

This has been the actual relation between State and Church, throughout our history.

We believe this is sufficient to establish our point that the Supreme Court has misunderstood and misinterpreted the American principle of separation of Church and State. But to emphasize it further, let us consider what would result if the Court's interpretation of the principle is correct, that the State is to have nothing to do with the Church and religion and the Church and religion nothing to do with the State.

What It Would Mean to the State

If the State is to be indifferent to the Church and give the Church and religion no consideration, we conclude Church property would be taxed the same as other property. There would be no more prayer in Congress or legislatures; no more Chaplains in the Army or Navy; no more administration of the oath to our public officials; no more national Thanksgiving Days; no religious inscriptions on our coins; of course, no Bible and no religion, no singing of America with its "Our Father's God to thee, we sing" in our public schools. In short, a completely secularization without God, the Bible, and religion of any kind whatsoever.

What It Would Mean to the Church

With reference to the Church it would mean that she is not to concern herself with State affairs, that she is not to intrude into the political affairs of the State with her religious ideals and principles. When bills on moral issues are pending in Congress, or State Legislatures, the Church must keep hands off. She must not register opposition to unchristian and immoral legislation. This is not an unjustifiable conclusion. In the published opinion of the Supreme Court in this case, Justice Frankfurter, whose opinion was concurred in by three other Justices, quotes with approval a statement made by Jeremy S. Black whom he calls, "one of the most distinguished American judges," as follows:

> *"The manifest object of the men who framed the constitution of this country was to have a state without religion and a church without politics . . for that reason they built up a wall of complete and perfect partition between the two."*

Furthermore, it would follow from this interpretation that the ministers of the Church would have no right to get up in their pulpits and proclaim and apply the Christian message to any issue, moral or otherwise, with which the State is dealing. This would mean that a large proportion of the Bible, which is the message of God to nations, their rulers and citizens, would have to go unproclaimed. Fof example, the messages of Isaiah, Jeremiah, Amos, are largely God's messages to nations—their rulers and the ruled. Nor is the New Testament without messages of similar character—in particular that classic passage on Civil Government in the Thirteenth Chapter of Romans.

Shall America Follow Germany? Russia?

Does the Supreme Court want to happen here in America, what happened in Germany before and during the last two wars? What is now happening in Russia? Preceding both the First and Second World Wars in Germany, the leaders of the Churches of Germany perceived where the Kaiser and Hitler were leading the nation. They foresaw the disaster that would follow if their false ideologies and philosophies were carried out. But the Churches of Germany had, to a large extent, the Supreme Court's view of the Church that she should have nothing to do with politics. The State's affairs were outside her sphere and the Church had no right to interfere. Consequently, the anti-Christian ideals of Gearmany's rulers prevailed. We know the awful consequences that followed not only to Germany but to the world.

And what of Russia? What of Church and State in the Soviet Union? The Soviet State has put into its Constitution a provision guaranteeing religious liberty. But they interpret it to mean that the churches are free to

old their religious services *of worship*, but that no message is to be given from their pulpits which in any way interferes with the purposes or policies of the State.

Is this where we are heading in America?

It is a profound saying uttered by our Quaker father, William Penn, that "Men will either be governed by God or by tyrants."

No, this is not the true interpretation of this American principle. The Supreme Court has gone far beyond what was meant by Jefferson, and what was done by the American people when they adopted our Constitution with the First Amendment. We are going to maintain this fundamental principle of our American life, truly interpreted. But, God helping us, we are not going to permit this interpretation by the Supreme Court in the McCollum case to prevail in America. (To be concluded)

BOOK REVIEWS

HRISTIAN DOGMATICS. *By Francis Pieper, Concordia, 1950. Vol. I. 577 pp. $3.50.*

The Lutherans of America have always needed a definitive text in Dogmatics in the American language. They still need it. This book is a translation of the first of three volumes of Dr. Pieper's *Christliche Dogmatik*. The original "was a power for orthodoxy in its day." When we remember that most of the present generation of Lutherans who can handle German used the original, and that the greatest share of Missouri Synod Lutheran pastors grew to theological maturity by feeding on this book or its English abstract by Dr. Mueller, the term "power" is no misnomer. Now the Centennial Committee of the Synod has issued this translation in the belief that "it has not outlived its usefulness. It is a mighty force today to keep Lutherans reminded of the treasure of pure doctrine which God has bestowed upon them" (from the Introduction). With all deference to the Committee's hope, one is reasonably sure that this first volume does not suggest that we have here the definitive text for which our generation is still longing.

The admirable qualities of the work are many. The translators, for instance, have done a superb job of making Dr. Pieper talk American. Many of the longer quotations are probably the most ready reference we shall have in English. Thus Luther's long quotation on the *oratio, meditatio,* and *tentatio* which must belong to a theologian and pastor can merit frequent rereading. There is in the book an honest willingness to entertain all the subtleties of speculative theology. A pastor will find few questions his parishioners have asked on obscure points of doctrine which are not handled in the book. Certain expositions by Dr. Pieper are full and convincing. His careful establishment of the dichotomy between religion and Christianity is extremely well done; his elaborate discussion of open questions and fundamental versus non-fundamental doctrines would help much current intersynodical talking if it were more widely known; his outline of the value and meaning of Inspiration of the Scriptures is clear and complete. With all the asides it is now fashionable to cast at the "17th century Lutheran dogmaticians," it would be of distinct advantage to the non-Latin speaking teachers among us (our name is Legion) to have more actual demonstrations of their reasonings. This book will give examples even more fully than Schmid can do.

Still, this is not the Standard Dogmatics Textbook for which American Lutherans look. The attitude, the perspective, and the goal of the book preclude that. The vehemence with which all contrary opinions are dismissed is not the attitude which will win friends and influence people religiously. One travels the old-fashioned roads of religion in this book, when religion was the dominant interest in life, and when all opposing ideas were roundly damned, from the Athanasian Creed to some of the documents issuing from the Predestinarian Controversy. There is only one parallel today—in the Daily Worker. Of course that is an admission that politics has become our god. Still, we shall not get so much as a hearing from our generation in religion if we so rudely abuse their sense that "all things must be done decently and in order" when politely calling another man's religion all wet.

Nor is the perspective one which will win itself a place among us. The easy way out of any controversy is to call names. Simply call the protection of the integrity of Korea a strategy of "imperialist' America, and the argument is finished. Time and again in this book recourse is had to the same method: any variant opinion in dogmatics is dismissed by saying that only the modernist who doesn't believe in Verbal Inspiration could think differently than the author.

It is the perspective which is wrong, of course. Dr. Pieper will not admit before he begins, that he intends to tell us what he thinks the Bible says. He expects to tell us what the Bible says. It would have been happier had he allowed the same status to his thinking that he does to the Lutheran Confessions: confessions as to our conviction that the Bible says so-and-so (the *quia*, not *quatenus* subscription, you recall).

Because his basic unsureness (for that is how we understand such a projective technique to be acquired) leads to the identification of his own thinking with Scripture, he gets into some tight corners. He has to make this amazing (and I hope it is agreed, even by his sponsors, unLutheran) statement that "All opposition to the divine truth, including the opposition to the *satisfactio vicaria* and the inspiration of Scripture (Verbal Inspiration), can clearly be shown to be unreasonable" (p. 508). Or, he has to say this: "When the 'enthusiasts' of ancient and particularly of modern times assert that wine is under all circumstances 'poison,' we know from Scripture that this is not true" (p. 318). Or this prime example: "the term *person* as a designation of the inter-Trinitarian relation, or 'internal essence,' has not undergone and will never undergo a change, because God and His Word can never change" (p. 140)—this, when even in the section itself he confesses that the term is an ecclesiastical term and not a Biblical one.

The unsureness itself probably arises from a complete misunderstanding of the epistemological problem. We should not blame the author for this; it is only the generations which saw the absolute monism, dualism, and phenomenalism worked out from Kant's original impetus which could dare to

face the problem honestly. While Pieper had all his material for this at hand from his German sources, his basic distrust of philosophy prevented an awareness at all of what the German dogmaticians were trying to get at.

Here is the problem: nowhere more perfectly stated for us than by Plato, two thousand years before, in the *Meno:* a man cannot inquire after what he knows, for if he knows already why would he seek after it? On the other hand, neither can he seek after what he does not know, for he would not know what to look for, nor could he tell when he had found it, since knowing nothing about it, he could not identify it.

Dr. Pieper's assumption is that there is no epistemological problem at all. He asserts that the Scripture is perfectly clear, and concludes that therefore only a deliberate misreading of the Scripture in the interest of a previously-held dogmatical position could ever come up with any different teachings than what he conceives to be the Bible teachings. He explicitly charges this motivation against the Calvinists, the Papists, the Enthusiasts, most American Lutherans (all outside the Synodical Conference), and against all the "modernist" theologians (cf. his section on "Theology and Method').

This is then why we say that this perspective rules out the possibility that this book shall be our age's standard. For our age has had to wrestle with the problem of knowledge in theology. In fact, it has been the twentieth-century's single most important theological cross to be carried. For our sufferings under this cross, we have these gifts: we can admit, in contrast to Pieper's tradition, that other Christians of other persuasions may be just as earnest and undeceitful as we are in spite of the fact that their Bible reading comes out differently than ours does; and we ourselves are teaching what we think the Bible teaches. (cf. the opening sentence of the new "Common Confession" of the American Lutheran Church and the Lutheran Church-Missouri Synod.)

And the goal of the book is inadequate for us. It sets up men to knock down who are straw men to us, even if not to the original writer. The Introduction claims "one who has imbibed the principles of this book is well prepared to meet whatever new forms the most modern error takes.' I doubt it. The errors confuted are the errors Quenstedt or Luther confuted, or most recently, the errors Walther waged war against back in Germany through his *Lehre und Wehre.* They are not the errors we meet a hundred years later in the middle of this apocalyptic century. For instance, this book has nothing to say to help us face this theological situation of 1950: Paul Tillich reports in private conversation in Los Angeles that Buhltmann sorrowfully says to him, "Do you know that you and I are the only two liberals left in Europe?"

The easy answer is that anybody who doesn't believe in Verbal Inspiration is a liberal, hence there are thousands still sneaking around behind the bushes. But nevertheless, it is still a different world we are in than Walther or even Pieper was in. The liberals that Pieper cudgeled were glad to be known as such. They didn't claim to out-orthodox the orthodox, as do those we meet today in the running controversy as to whether Luther believed in Verbal Inspiration or not. Nowadays the combined weight of the Luther-scholars is on the side that the non-verbal-inspirationists are more *"Luther"*an than the hitherto-orthodox Lutherans. It is a different theological world we are meeting today. This book is not an adequate fronting toward the world.

You may not agree either that "the constant reiteration of the same truth from different angles, will prove welcome. That constitutes one of the beauties of the book." I did not feel this claim of the translation committee was sustained. Particularly did I come to question their judgment when I had run into and through the entire Predestination Controversy before we ha

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ven come to the first article of the hristian faith—the Holy Scriptures. nd after reading the same Luther uotation for the sixth time in a row, came to the decision that verbosity-quals-beauty was a new canon I was ntirely unfamiliar with.

As one would enjoy owning a Hodge ot Dodge) in order to look up a Cal-nistic point now and then, but never vests the money unless he is flush, nd as one knows he needs to read ver the Confessions in order to re-ew his dogma, but doesn't unless he as to prepare a paper for conference, this book can be helpfully purchased nd used as a stimulating review, and a minute reference on any question utheran dogmaticians have dealt with. he Centennial Committee thoroughly eserves our thanks for putting into ur language a book which has molded e thought-patterns of thousands upon ousands of Lutherans in America.

The contents of the book: Nature nd Character of Theology; Holy Scrip-re; the Doctrines of God, Creation, rovidence, Angelology, and Man. The rst volume of the original was com-eted in German in 1917, the final in 24. Dr. Pieper died in 1931.

G. H. Muedeking.

OMMUNISM'S CHALLENGE TO CHRISTIANITY. *By Arthur Vööbus. Published by the author; Seminary Book Store, Chicago Lutheran Theological Seminary, Maywood, Illinois. 1950. 98 pp. $1.20.*

If the stimulating value of a book is easured by the desire to write an-her volume as long as the original, a review, then his is a most valuable ook! The author was one of the theo-gical professors at the University of artu, Estonia, when the Red Army oved in. His thesis is probably best xpressed just before the book closes:

"The tragedy of today is that the Christian nations are separated into two parts and are under totally different conditions. On the one side, those nations which languish under the Communist ordeal. They have no possibility to help themselves; but they know the realities. On the other side, are the nations which still enjoy their freedom. They have had many chances, and still have. But they do not know the realities."

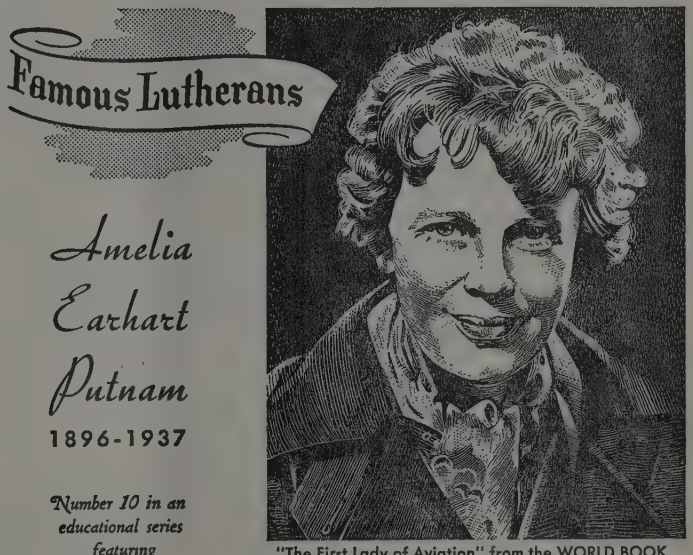
In the first part of his monograph e author discloses the "Communist deal" as one who has had the most timate experience with it. In the cond half he tries to show the church-in the free nations their responsi-lity to set the world free of Com-unism.

Certainly it is no objectively-written ook. It abounds in absolutistic judg-ents. Take this minor example: that Lutheran college gives an honorary degree to the Secretary of the United Nations is a *"scandalous fact"* because Mr. Lie's "words and activities give an *unmistakable* testimony that his work is in the interest of the men in the Kremlin" (my italics).

But before the reader has finished the Preface, he has been violently informed that any who disagree with the evaluations of the author must come "from the circle of theorists."

> "Not only that. The author comes also from people who have learned to see things with opened eyes and to understand this terrible reality is expanding around the world. All these experiences have equipped these circles with the right elements for a realistic prognosis. It is remarkable that everyone who has been under Communism even a short time has reached a degree of maturity which cannot be obtained by a lifetime of study at close range."

As a reviewer I have no wish to insist that we write only in detachment when handling this problem of Communism's challenge. Since Communism is a religious faith it is no more possible to treat it objectively than it is to treat the life-commitment of any other man in pure objectivity. (As Christianity: either you are in it, and know its salvation; or you are outside



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of it, and in a very real sense, don't know what you are talking about when you speak of Christianity). What should be said, however, and I think I would be speaking the mind of most who read the book: it is never possible to grow creatively, if we say of our own experiences, "Nobody can know what I have suffered, unless they have had the same thing happen to them." A creative solution of any of life's problems does not lie in that direction. Resolution onto a higher level of growth always depends in a true sense on the fact that it is just because I can't share my experiences that there is a chance of coming out on top of them. The fact that the man I am trying to share my experience with is unable to take over my part in that experience, means he is free to look for solutions along lines that have been closed to me just because I was undergoing the suffering.

I enlarge on this point in all sympathy with the author. He is disturbed that we who have not been through his experiences seem to be unable to share his own violent reactions. It will always be a fact, that it is only if we truly cannot share, are we going to be able to help in solving the challenge of Communism. The creative rise to a new level of social growth for the world cannot come if we immerse ourselves in the horrors of the suffering that has gone before. Only if we can somehow stand away from the terror, as Dr. Vööbus describes it, can we see ways in which it may be more helpfully dealt with.

If we then strike out together, the man and the nation that have suffered hand in hand with the man and the nation who have not had to go through that same ordeal, we shall no doubt see that the answer to Communism's challenge is not going to be the answer that is found in this book. The answer of the book is too close, too much of a blind-fighting-back, to be the right answer. May I call attention to this more specifically:

> "The first thing for the Church to do is to free itself from illusions and daydreams. . . . In a Christian journal I find for instance a stereotyped statement: 'Communism cannot be defeated by armies, but only by bet-

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er ideas! Such talk is easy. . . .I ave seen how all Christian means, etter ideas, all moral and religious orces, justice and good have failed efore divisions, tanks, bombs and achine guns. I have seen every- hing holy trampled by barbaric ordes from Russian steppes. I do ot believe that these hordes can be topped by ideas" (p. 88).

Yet in proposing a task for the urch in order to meet Communism's llenge, the author says:

"Now the Church must proclaim verywhere: our way is absolutely vrong, awake! We cannot get and eep what we want for our freedom, ife and happiness, if we go the old vay of unrestricted egoism, concern- ng ourselves only for our own group, eing disinterested towards others, eeking only for profit. Now it is igh time that we must put some- hing else first: a true sense of sol- darity, which is interested in the ate of others; a true conception of eighborhood, which feels that it is he duty of the strong to protect the eak; a true understanding of fel- owship in which the suffering and isery of other nations must be ooked on and felt as the suffering f the whole, and which knows that he realization of justice and human- ty, a just world order for all is the est investment for its own security nd happiness. This radical change n our thinking and action is the reatest urgency" (p. 93).

f it had not been that the author nself was so wrapped up in the suf- ing-experience, he would see that clearly proposes to stop Communism th better ideas!

Of course it is not alone with ideas t he proposes to meet Communism:

". . . it is superficial to be content with general resolutions 'War is sin' etc., in Christian conferences. . . . There are greater sins than enforced war. The general avoidance of fight- ng evil is worse" (p. 84).

And then the denoument!

"Above all the Church itself must become a fighter. The situation de- mands that. . . . the Church of Christ must . . . become a fighter taking its mpulses and life from Him!"

This is not metaphorical language at "Communism expands itself rath- as a terrifying military power, as present form of an ancient Russian perialism" (p. 86). Only one who too close, too searingly close to the ffering-experience could thus so res- tely forget, "For all they that take sword shall perish with the sword" en he asks the Church to wield the ord. However much we maneuvered rselves as theologians from the days Emperor Constantine, trying to talk rselves out of the simple meaning of us' words, at least as Lutherans we shed our hands of the awful sin of Romanists who protect the Church th the sword. This Lutheran heri- e is the author's. Perhaps only as he is assisted by those who have not had to go through his experience can he see that the Lord of the Church has other ways to see that not a single sheep perishes out of the hand of the Shepherd.

Finally, being so close to the suf- fering-experience, he does not see that he becomes partner to the same ethical relativism that he chastises in the Americans who were willing to use the Russian Army as their ally against Germany. His reaction to our expedi- ency is this: "our power was too small against the mighty Red Army equipped with American material and blessed by the prayers of many churches." To judge this ethical relativism is to have every Christian alongside him; and may I assure Dr. Vööbus that there were thousands of American Christians who also know that the judgment of the Almighty must come for our trif- ling with right and wrong in the name of expediency. But then when the au- thor calls upon the Roman Catholic church to be the rallying voice for the rest of us to follow, simply because it has opposed Communism so rigidly, we are once again invited to the relativism from which we must escape if there is to be God with us as a nation. No ab-

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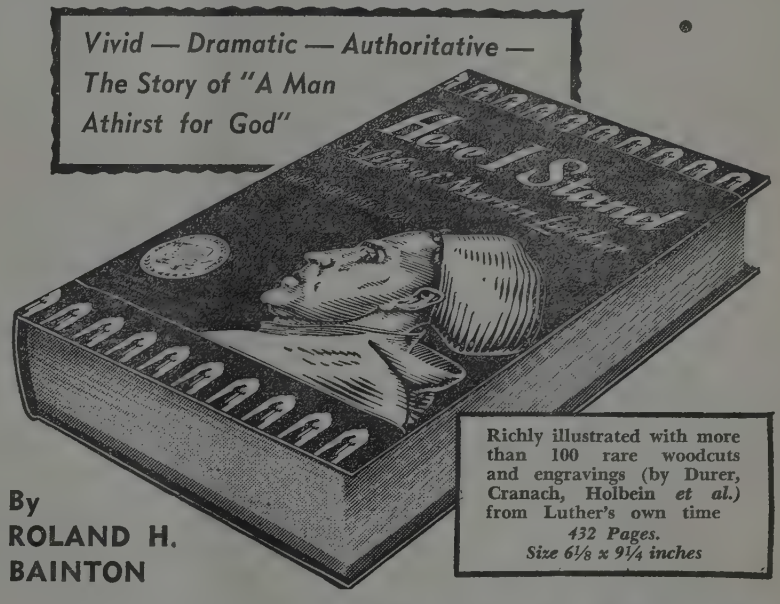

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The book should be read, both to understand the thinking of the Twentieth-Century pilgrims who are among us now, and to catch a view of how seriously we should be approaching our God for help in these days.

G. H. Muedeking.

Surveying the Conference

United Evangelical Lutheran

By H. Skov Nielsen

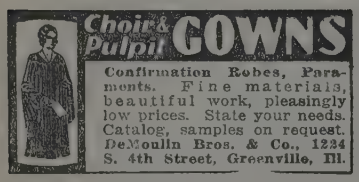
Convocation speaker this year at the formal opening of Dana College at Blair, Nebraska, on September 10 was President Floyd Laursen of Luther College, Wahoo. His address was a fervent gospel message with a ringing challenge to our school population—faculty and students alike—to make the "lifting up of Christ" the foremost goal of our efforts during the school year.

Trinity Seminary began its current school year with a communion service in First Lutheran Church of Blair on the evening of September 11th. Nineteen seminarians are enrolled, the lar est number in many years. Of the three are seniors, five middlers, a the rest beginners. Prof. Paul Nyho is on leave the first semester worki on his thesis.

Pastor Verner N. Carlsen, a son the late Dr. N. C. Carlsen, has resign his pastorate at Kenmare, N.D., to enter the service of our country chaplain in the Navy. His family w take up residence at Sidney, Mon Mrs. Carlsen's parental home.

The Rev. A. Hofgaard of Mind Nebr., has been honored by his fell countians with their 1950 "Good Ci zen" award in recognition of his lo and meritorious service as super tendent of the Bethany Home.

A new church on Washington Isla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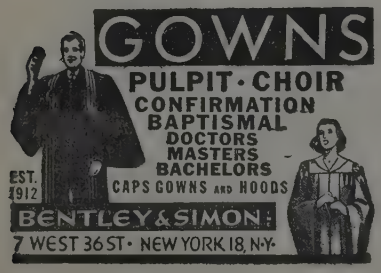

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Lake Michigan was dedicated on ug. 27 to replace the original struc- re destroyed by fire three years ago. is a fine stone structure large enough seat 300 people. It has cost the little ngregation great sacrifices in money d labor, and there is still a rather rge indebtedness to be discharged.

The young St. Paul's Church at Lyn- ood, Calif., is experiencing an almost enomenal growth. A start is now ing made to establish a parochial hool, with Miss Ordell Olsen of North- eld, Minn., as the first teacher. Only rst and second graders will be taught w, but it is hoped that the work can expanded. — A three day spiritual treat for members of the congrega- n during the Labor Day week end as held at a near ocean side camp.

Lutheran Free Church

By Sheldon Torgerson

Christiania Lutheran Free Church, rmington, Minnesota, the oldest Lu- eran Free Church in Minnesota, cele- ated its 90th anniversary August 27.

The ninety-fifth anniversary was ob- rved by York Congregation of the F.C., Blanchardville, Wisconsin, Rev. rgney Kleven, pastor, September -24.

Dr. Walter Zimmerman, Church uncillor of Berlin, Germany, who as guest lecturer at the Pastor's In- tute, held at Augsburg Seminary, nneapolis, August 29-September 1, oke appreciatively about the spiritual d material aid given the German Lu- eran Church through Lutheran World tion. This manifestation of love and llowship on the part of American utherans has greatly encouraged and engthened the German Lutherans, d Dr. Zimmermann. The Institute as well attended by pastors of the F.C. and others.

A concerted effort to promote more terest in home and foreign missions ll be made through United Missions dvance which will be inaugurated the st part of October. This venture, or- nized on a Church-wide basis, is aded by Rev. Peder Konsterlie, Ex- utive Secretary of Lutheran Board of ssions, and Rev. John T. Quanbeck, ecutive Director of Board of Home ssions.

The new school year at Augsburg llege and Theological Seminary be- n September 19. There were fifteen en who entered the Junior Class in e seminary and now the remodeled d refurnished seminary rooms are led to their student capacity.

PROGRAM

American Lutheran Conference

To be Held at First Lutheran Church

Sioux Falls, South Dakota

November 8-9-10, 1950

"The Witness of the Church in a Day of Crisis" Acts 1:8.

Wednesday—Nov. 8

9:30 Opening Service

Liturgist: Dr. H. J. Glenn

Convention Sermon: L. M. Stavig, President, American Lutheran Conference.

11:00 Roll Call and Organization

Caucus of Synodical groups

Afternoon

2:00 (1) Devotional Service "The Authority of Our Witness"

(a) Dr. Everett Arden, Augustana Seminary, Rock Island

(2) Reports and Business

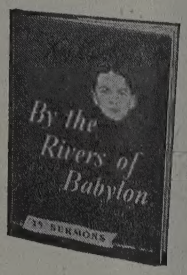
(a) Report of President

(b) Report of Treasurer

(c) Report of Preliminary Committee

(d) Election of Committee on Elections

(e) Election of Committees and Commissions



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(3) Commission on Social Relations
(4) American Missions—Dr. H. Conrad Hoyer, Exec. Secty., Division of American Missions, National Lutheran Council
(5) Discussion and Business

Evening

8:00 Mass Meeting
"The Responsibility of the Lutheran Church Toward Spiritual Awakening in America Today." Dr. B. M. Christensen, President, Augsburg College, Minneapolis, Minn.

Thursday—Nov. 9

Forenoon

9:00 (1) Devotional Service "The Content of Our Witness" Dr. Bernard J. Holm (ALC), President, Wartburg Theological Seminary, Dubuque, Ia.
(2) Panel "An Interpretation of Convention Action on Unity Proposals."
Chairman: Pastor Karl Wilhelmsen, Racine, Wisconsin
Speakers:
A.L.C.—Emm. Poppen
Augustana—P. O. Bersell
E.L.C.—J. A. Aasgaard
L.F.C.—T. O. Burntvedt
U.E.L.C.—Hans Jersild
(3) Discussion and Business

Afternoon

2:00 (1) Devotional Service "The Outreach of Our Witness"
(a) Dean T. I. Jensen, Trinity Seminary, Blair, Nebraska
(2) Address: "The American Lutheran Conference in the Light of the 1950 Unity Decisions" O. A. Benson, V. Pres., American Luth. Conference.
(3) Discussion
(4) Report of Commission on Student Service—Rev. D. Heiges, Exec. Secty., Division on Student Service, National Lutheran Council.
(5) Discussion and Business

Evening

Banquet
Address: "The Lutheran Church and the Crisis in World Missions" —Fredrik A. Schiotz, Exec. Sec., Commission on Orphaned Missions, National Lutheran Council

Friday—Nov. 10

Forenoon

9:00 (1) Devotional Service "The Power of Our Witness." Dr. M. A. Helland (L.F.C.), Augsburg Seminary, Minneapolis, Minn.
(2) Lutheran Seminars
(3) The Lutheran Outlook
(4) Conference Budget
(5) Commission on Parish Education
(6) Commission on Christian Higher Education
(7) Commission on Young People's Work
(8) Unfinished Business
(9) Greeting from President Elect.

Seventy-Second Annual Convention
THE ZION SOCIETY FOR ISRAEL
First Luth. Church, Eau Claire, Wisc.
Rev. A. S. Tanner, Pastor

Thursday-Sunday, October 12-15, 19
Theme: "CHRIST FOR ALL"

N.B. The members of the Board Directors of The Zion Society and T Area Committee of the Christian A proach to the Jewish People are minded of the following meetings

Thursday, October 12th.
9:00 A.M. Board of Directors "Zio Society for Israel."

2:00 P.M. Area Committee, "The Christian Approach to the Jewish People."

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THURSDAY—October 12th

45 P.M. Opening Service
Confessional Address—Rev. H. A. Okdale
Liturgy—Rev. C. N. Engelstad
Opening Sermon—Rev. G. N. Ander
Welcome—Rev. A. S. Tanner
Response—Rev. H. A. Okdale
Special Music—First Lutheran Choir

FRIDAY—October 13th

00 A.M. Bible Hour and Prayer—Rev. C. M. Hanson
:00 A.M. Devotions—Rev. Conrad Floreen
Business Session
Reports:
Rev. G. N. Ander, Secretary
Rev. H. A. Okdale, President
Rev. G. A. Peterson, Executive Secretary
Rev. C. M. Hanson, Treasurer
Elections
:30 A.M. Talks by Missionaries—Mrs. Arvild Jacobson and Miss Alice Olson
:00 P.M. NOON LUNCHEON—Guild Hall of Our Savior's Luth. Church
00 P.M. Devotions and Bible Study —Rev. H. J. Holman
Address—Rev. Isadore Schwartz

45 P.M. Business Session
30 P.M. Talk—Missionary Edward Johnson

00 P.M. FELLOWSHIP DINNER—First Lutheran Church Parlors
Toasts and Greetings
Speaker—Rev. Harold Floreen

00 P.M. Evening Session—Grace Lutheran Church under auspices of The Grace Mission Circle
Devotions—Rev. J. N. Quello
Missionary Talk—Miss Clara Isaacson
Address—Rev. W. E. Wallner
Special Music—Grace Lutheran Choir

SATURDAY—October 14th

00 A.M. Bible Hour and Prayer—Rev. H. A. Okdale

:00 A.M. Open Forum, led by Rev. Harold Floreen

:15 A.M. Talk—Miss Greta Wiking
Discussion

OON LUNCHEON—Our Savior's Guild Hall

00 P.M. Devotional Meditations—Rev. Isadore Schwartz
Address—Rev. W. E. Wallner
Discussion

UPPER—Our Savior's Guild Hall
30 P.M. Devotions—Rev. R. B. Schmeichel
Addresses—Rev. G. A. Peterson and Missionary Edward Johnson
Special Music

SUNDAY—October 15th

10:00 or 11:00 A.M. Talks in Sunday Schools by Lady Missionaries
Sermons on Missions to the Jews in City Pulpits and churches in adjacent cities, towns and country by Missionaries and Board Members

3:30 P.M. AFTERNOON MISSION RALLY
Devotions—Rev. C. S. Vang
Address—Rev. Harold Floreen
Special Music—Immanuel Church Choir

SUPPER—Our Savior's Guild Hall

6:45 P.M. Kodachrome Slides of Activities of Zion Society and The Christian Approach to the Jewish People.

7:45 P.M. Closing Mission Service
Devotions—Miss Rebecca Millunchick
Address—Dr. H. Conrad Hoyer
Address—Rev. W. E. Wallner
Special Music—Our Savior's Church Choir

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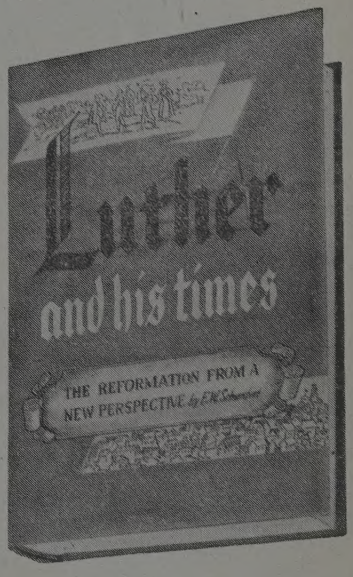

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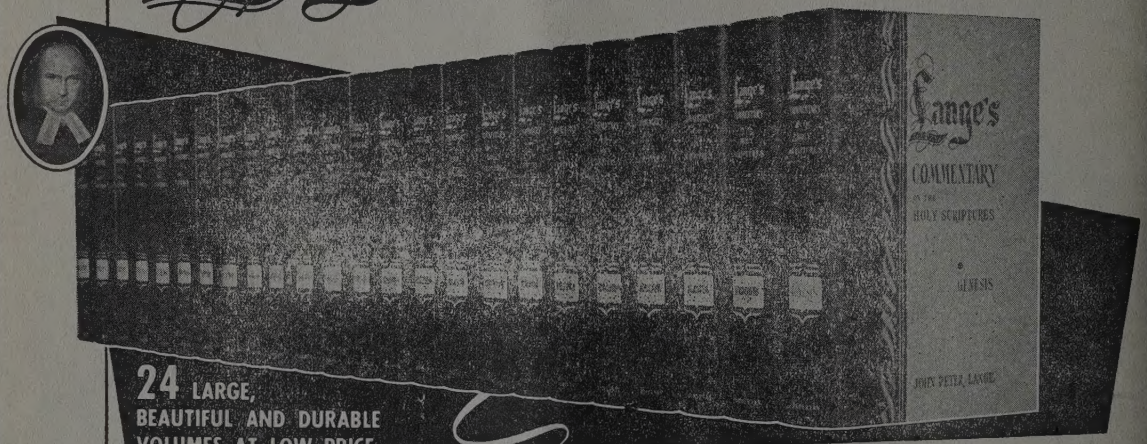

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